DOCTRINAL DISCOURSES

BY

REV. A. M. SKELLY, O. P.

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DOCTRINAL DISCOURSES

For the Sundays and the Chief
Festivals of the Year

IN FIVE VOLUMES

By

REV. A. M. SKELLY, O. P.

VOLUME FOUR

From the Fourth Sunday after Pentecost to the
Twelfth Sunday Inclusive

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Feast of the Immaculate Conception

1922

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DEDICATION

This little book is dedicated to the memory of Lieutenant Robert T. Barron of the Aviation Corps, son of Mr. and Mrs. James T. Barron of Portland, Oregon, who heroically gave up his life to save two of his companion officers, threatened with death by drowning, 22nd of August, 1917.

Cultured, gentle, high-minded; a good son, a devout Catholic, a brave soldier; his life was an inspiration to all who knew him; his death, an inexpressible grief to his stricken parents and sister, R. I. P.

"We have known him in life. Let us not forget him in death."

THE AUTHOR.

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FIRST PART

DOCTRINAL DISCOURSES

For the Sundays and the Chief Festivals of the Year

INTRODUCTORY CONFERENCE—THE DIVINE OFFICE

I

1. Shows the dignity and worth of the Divine Office from the fact that it is the public prayer of the Church.

2. Puts in review the principal epochs in the organization of the public prayer of the Church.

3. Shows that the public worship is re-established in Jerusalem after the return of the people from captivity. The apostles carrying on the tradition received from the Jewish Church organize public prayer in all the churches. A noted decision of Pope St. Gelasius in the fifth century.

II

1. The faithful having given up attendance at the public services, the church deputed us her clergy secular and regular to chant the Divine Office in her name and in that of all the people. As the result of confiscation, expulsion and liability to military service, the number of the choristers of the Church is greatly reduced.

2. It remains for us, clerics and religious, to continue in our generation to offer the public prayer of the Church, and to make up by our zeal and piety for our diminished numbers.

III

1-2-3-4. Commentary and analysis of the beautiful "Prayer to be said before the office."

I

1. Among the many devout and most authentic legends that are handed down to us in the *Lives of the Brethren*, and other early documents of the Dominican Order, none are more touching and beautiful than those that have reference to the chanting of the Divine Office, and the Office of our Blessed Lady, both of which were daily recited by the early Fathers.

Thus, it is told how on the feast of the Purification, when the brethren were chanting Matins in the Church of Saint Jacques, in Paris, directly the chanters intoned the Invitatory: "Ecce venit ad templum sanctum suum, Dominator Dominus," etc., the Mother of God carrying her Divine Son in her arms was seen to walk up to the altar, over which there appeared set a throne. And seating herself upon it she began to regard the brethren most benignly while they chanted the part. At the end of the Gloria Patri which concluded the Invitatory, raising her Son's right hand she made Him bless the whole choir, and then vanished.

Again, it is related how angels were repeatedly seen to enter the choir and incense the brethren, as they chanted the Divine Office. And what is remarkable is, that whilst they also incensed the vacant stalls of the brethren who were absent on duty elsewhere, they passed over the stalls of those of the brethren who were absent without cause.

And the "Relations" of their foreign missions tell how certain Fathers of the Order who were living alone at outside missionary stations were rewarded for their fidelity in daily chanting the Office; for God sent on occasions an angel to take up the responses and join them in the Divine worship.

These and other most beautiful legends are told in the documents relative to the Order, to show how God was pleased at their fidelity in the fulfillment of this most important function of Dominican life, and how He rewarded them for this fidelity.

Now it is of the chanting, or of the recitation of the Divine Office, of its dignity and worth, that I purpose treating in this conference. As to that dignity and worth, they are patent when we remember that it is the public prayer of the Church, and the return of thanksgiving and adoration paid to God for the rich endowments of grace and sanctity that He has lavished on her. It is the "sweet smelling spikenard" which the spouse pours forth continually in the presence of the Beloved; "the storerooms" of mysteries and delights into which "the King Himself has brought us;" "the cellar of wine" into which He has introduced us, where He inebriates us so that He may "set in order charity within us." As

such the chant or the recitation of the Divine Office is, after the celebration of the Mass, and the administration of the Sacraments, the holiest thing in the life of the Church and the most sanctifying agency given by a bountiful and all-merciful God to man.

2. And if indeed we would take in review the principal epochs in the organization of the public prayer of the Church, I would show you, first of all, the great leader of the Israelites by the shores of the Red Sea lifting up his voice, and, with the whole people, to the accompaniment of timbrel and psaltery and harp, chanting that magnificent hymn of triumph and praise and thanksgiving to God for the victory over their enemies. "Let us sing to the Lord, for He is gloriously magnified; the horse and the rider He hath thrown into the sea. The Lord is my strength and my praise; and He is become salvation to me. He is my God and I will glorify Him; the God of my fathers, and I will exalt Him." (Exod. XV *passim*.)

And later on when more prosperous days came upon the people of God, and peace and plenty abounded within their borders, and their enemies on every side were scattered, we see the Royal Prophet "clothed in fine linen and girded with a ephod, and with him seven choirs of singing men playing on all manner of instruments made of wood, on harps, and lutes and timbrels, and cornets, and cymbals, dancing with all his might before the Lord." (2 Kings VI.)

"And after that the ark of the covenant was set up in the city of David, he appointed Levites to

minister before the ark of the Lord, and to remember His works, and to glorify and praise the Lord, God of Israel."

"And he arranged the priests in their courses to carry on the solemn worship of God before the ark, Asaph the chief, and next after him, Zacharias—and the singers, Heman and Asaph and Ethan, sounded with cymbals of brass. And Zacharias and his brethren sung mysteries upon psalteries. And Chonenias, chief of the Levites, presided over the prophecies and gave out the tunes. And on that day David made Asaph and the chiefs to give praise to the Lord with his brethren. "Praise ye the Lord and call upon His name; make known His doings among the nations. Sing to Him, yes, sing praises to Him, and relate all His wondrous works." (1 Par. XV, XVI.)

Thus was organized the celebration of public worship in Jerusalem and before the Ark of the covenant of the Lord. And in the cities allotted to the Levites, and to the priests, and in the cities of refuge, and throughout all the territories of the tribes, on Sabbath days and festivals were sung the praises of the Most High, and all the land became resonant with the sound of psaltery and song.

3. But sad days came upon the Jews, and they were carried into captivity. And "upon the rivers of Babylon there they sat and wept when they remembered Sion; on the willows in the midst thereof, they hung up their instruments. And they that carried them away, said: 'Sing ye to us a hymn of the songs of Sion.' How shall we sing the song

of the Lord in a strange land? If we forget thee, O Jerusalem, let our right hand be forgotten: let our tongue cleave to our jaws if we remember not thee, if we make not Jerusalem the beginning of our joy." (Ps. 136.)

And hence it was that at the return from captivity under Esdras and Nehemias one of the first acts of the re-establishment was to gather together the remnant of the sons of Levi, and to set up again the courses among the priests, who should in turn minister at the altar and chant once more the praises of their God. Thus it continued throughout the Kingdom of Juda in the succeeding centuries down to the time of our Lord.

And when the Saviour was yet a boy we can well believe that He took an active part in the solemn worship that was offered in the synagogue of His native city of Nazareth. And, oh, with what holy dispositions, and with what a reverential mien, we can well surmise. Thus also He took occasion frequently during His public mission to join in the worship of the Jews, and to expound to them the spiritual meaning of the Scriptures, and how the events of their past history prefigured those that were taking place before their very eyes.

Thus also it was that the apostles carrying on the tradition received from the Master, trained the young churches in the chanting of the psalms.

To this custom the apostle alludes in his Epistle to the Colossians where he says: "exhort one another with psalms and hymns and spiritual canticles,

singing in your hearts with edification the praises of the Lord." (Col. III, 16.)

These words show us that the recitation and the chanting of the psalms were the ordinary occupation of the first Christians. They were their chaste delights, and the artifice they employed to soften the miseries of their pilgrimage and prepare themselves for persecution and martyrdom.

Nay, and when at the end of the fifth century, St. Jerome translated the Psalter from the original Hebrew, the reigning Pope, St. Galasius, did not think it well to introduce the new and more correct version among the people, accustomed as they were from apostolic times to join in the Church's public prayer; and so we have the text of the old Italic version of the Psalms left unpurged in the chant of the Church down to the present day.

II

1. But, alas! how has not charity grown cold among men! The Sacred Psalmody has almost ceased except among the religious and clergy, for whom the Church has made it an obligation and a law. She has selected and deputed us in the name of all her children to carry on the public worship of God. And this should make us the more zealous and faithful in the discharge of this sacred function, feeling that the honor of our *Alma Mater* is entrusted to us.

Alas! also, through the misery of the times in which we live, even the number of those Choristers of the Church is greatly diminished; shall I say, in

some places they have entirely disappeared. "Senes defecerunt in portis: juvines in choro canentium." "The old men have disappeared at the gates; the young men in the choirs of singers." Have I not had the grief to witness the stalls of those great choral churches of San Domenico, in Bologna; of Santa Maria Novella and St. Mark's in Florence; of San Domenico in Siena; of Santa Maria della Gratia, and San Eustorgio, in Milan; of San Domenico in Fiesele; the great Dominican church in Viterbo; and Santa Sabina in Rome; the Mother Church of the Order, Saint Jacques, in Paris; Los Domenicos and Corpo Santo, in Lisbon; and La Bathalia of the Plains; and San Carlo of Aveiro; and many others, to speak only of our own Order, the stalls of which were formerly peopled by scores, nay, in some cases by hundreds of choristers, now almost deserted, with only three or four guardians of the convents left to carry on the sacred functions. All the rest have been taken away as a result of confiscation, and expulsion, and military service to the state. Thus it is, in what were before now, and to recent times, great Catholic countries: France, Italy, Portugal, Mexico, the greater number of the South American republics, from which the priests and the religious have been expelled through the diabolical agencies of freemasonry and kindred secret societies.

2. It thus remains for us, dear Fathers, to continue in our generation to offer, though in a less solemn manner, the public worship of the Church, and to make up by our zeal and piety for the dimin-

ished numbers of those devoted to her choral service.

And if we are true in the fulfillment of this, one of the primary duties of clerics, we may trust that God will make fruitful our labors and use us as the instruments of the sanctification of numberless souls; yes, I say, of numberless souls, for who is the priest that sanctifies his flock? Is it the brusque, bustling priest who is always occupied with the external duties of his parish, and who is the clever financier and man of affairs? Is it the learned pedant who is abreast of all the latest achievements of scientists, and who can talk learnedly in every kind of subject? Is it the society man who spends his spare time at play, or in the company of worldlings? No, not these, dear Fathers, are the choice instruments God makes use of to work great fruit in souls; but one who, like that marvel of the past generation, the venerable Cure of Ars, are wholly devoted to a life of prayer, and who are seen with the beads or the breviary ever in their hands, and who spend long half hours in prayer before the tabernacle.

III

1. Since then it is by our mouths that the faithful acquit themselves of this duty, let us perform it in a manner to excite their piety, and worthy of the sublime function we discharge.

And, to begin with, let us bring our thoughts into harmony with the lovely Invocation put in our mouths each morning as we commence the sacred Office of the day, "*Aperi Domine os meum ad bene-*

dicendum nomen sanctum tuum." "Open thou my mouth O Lord to bless Thy Holy Name." Yes, for in the words of the psalm: "our heart and our flesh must exult in the living God." The Invocation continues: "*munda cor meum ab omnibus vanis, perversis, et alienis cogitationibus;*" "cleanse Thou my heart from all vain, perverse, and worldly thoughts."

As Moses of old when he would go forth to worship the God of his fathers in the desert, was ordered by Him "to put the sandals from off his feet, for the place whereon he trod was holy ground;" so must we when we would set ourselves to recite the prayer of the Church, lay aside all worldly thoughts and concerns and marshall all our faculties for the due performance of the divine act we purpose to discharge.

"Intellectum illumina, affectum inflama!"—"enlighten my intellect and kindle my affections, so that I may be able to recite this office worthily, attentively, and devoutly, and so merit to be heard in the sight of Thy Divine Majesty." Aye, "*digne, attente, ac devote.*" Oh, how much there is contained in those select words, "digne"—"in a becoming manner," which has reference as well to the attitude of the body, as to the reverential dispositions of the soul. "Digne," in a manner worthy of the majesty of God whom I adore, as of the Church whose worship I am delegated to offer. "Digne"—"not running over or mumbling the sacred words," says St. Bernard; observing punctiliously the pauses directed by the Church; performing also those acts of bodily reverence prescribed, and which are an imi-

tation and an approximation of the reverential attitude of the worshippers of the Heavenly Jerusalem. "Digne,"—we must chant with a modesty and an earnestness which will impress respect on all those who assist, taking a tone of voice natural and without affectation, regulating so well our exterior that there will be nothing in us which will not respond to the holiness of the place where we are, and to the angelic function we discharge.

2. "Attente," giving all the attention proper to the august services we are offering, that attention being given to the proper pronunciation of the sacred words, or *material attention* as it is called; or, to the sense of the words spoken, which is called *literal attention;* or, finally, and the most perfect of all, *spiritual attention*, or attention to the action of prayer we are performing, mind and heart being engaged with the Divine presence who condescends to hold intercourse with us.

3. "Ac Devote," as ones absorbed in the sacred work of prayer. We must chant with mind and heart more than with our mouth. "Psallam spiritu, psallam et mente," says St. Paul. (1 Cor. XV, 16.) "I will sing in the spirit, I will sing also in the understanding;" not looking so much to the sound, how it may fall upon the ear, as to the illumination of the heart," says St. Augustine. "We must entertain ourselves with holy thoughts, or enter into the admirable sense of the words which is enclosed in the psalms." "If the psalm prays," says he, "pray; if it weeps, weep; if it rejoices, rejoice; if it hopes,

hope; if it expresses fear, fear; for all that is here written is mirrored in the soul."

2. And, lastly, we sanctify our whole act of worship by uniting it with the worship of Jesus Christ, through union with whose prayer alone all our acts of worship are sanctified and made acceptable to God. "Domine, in unione Illius divinae intentionis qua Ipse in terris laudis Deo perselvisti, has tibi horas persolve." Oh, yes, let us unite our prayer of the Divine Office with that divine prayer of the Saviour as He prayed on the mountain top, or in the Garden of Gethsemani, or on the Cross. There shall we find the Divine model of all profitable prayer. Let us too offer it as an act of reparation to God for all the outrages He receives from sinners, as the words of David are put in our mouth: "Non mortui laudabunt Te Domine." (Ps. LXIII, 17, 18.) "The dead shall not praise Thee, O Lord; nor any of them that go down to hell. But we that live bless the Lord: from this time, now, and for ever."

My God, how I regret and am filled with confusion at the faults I have committed in the chanting of the prayers of the Church. I am aware that we there chant in the society of the angels. I know that You are there present, and I am not ignorant of the reward You have promised to those who acquit themselves worthily of this duty. Grant me the grace that I may faithfully fulfill hereafter a function so holy in the manner that will be for the advancement of Thy glory, edifying to the people, and advantageous to myself; that so I may have the happiness to commence in time what I hope to con-

tinue with the saints for all eternity. "Repleatur os meum laude, ut cantem gloriam tuam tota die, magnitudinem tuam." (Ps. 70, 8.) "Let my mouth be filled with praise, that I may sing Thy glory, Thy greatness, all the day long."

FOURTH SUNDAY AFTER PENTECOST

FIRST SERMON—THE LABORING FOR SALVATION

"Master, we have labored all the night and have caught nothing."—Luke V. 1-2.

I

1. Shows the plight at death of those who labor solely for the things of this world, like that of the apostles as they returned after an unsuccessful night upon the waters.

2. Gives considerations to show that the laboring for our soul's salvation is the essential business of our lives.

II

The statement made in the preceding section is insisted upon. Shows the folly of those who neglect so to labor.

III

1. Confirmation of the preceding.

2. Example of King David. All our works should be at least mediately reducible to this great work for which alone we were sent into the world.

3. Exhortation to begin the great work.

4. And to do so without delay.

I

1. It was the reply of a sad and disappointed man —that of Simon Peter to our Lord, on the shore of the Sea of Galilee; how sad and how disappointed

you may gather as you look into the faces of those good men whom you see in those fishing stations around the coast as they tell you in reply to your inquiry that "there's no fish in the bay." For the disciples, too, like the fishermen of our time and country, had wives and families to support; and a return from sea without catches meant often for them and their little ones short rations and the pinch of poverty to come.

Moreover, it is an ungrateful task to be obliged to labor hard and long, and to get no return for one's pains: to spend a wakeful night upon the waves, and to return in the morning empty.

Striking figure of the plight at death of those who have labored during life for the things that concern this world, and who have neglected the great business of their eternal salvation.

For the stormy Sea of Galilee with its sudden gusts and its treacherous waves is a type of the great world where we are hustled about by many adverse currents of thought and action; where storms of passion and the jarring interests of a multitude of individuals often threaten our destruction. And the time of life may be compared to a long night where we labor in the obscurity of faith, and in expectation of the dawn of the great day of eternity. And many will have to answer the Lord with St. Peter as He meets them on the shores of the Eternal Kingdom: "Master, we have labored all the night of our lives on the tumultuous ocean of the world, and we bring with us to your tribunal nothing of value for eter-

nity, because we have labored solely for the things of time."

2. This being so, I take occasion from this reply of St. Peter to address you today on the importance of laboring for our eternal salvation.

And I say, first of all, that the laboring for the salvation of our soul *is essentially the business of our lives.* This is clear to anyone who considers, be it ever so little, the great fact of our existence. Here we find ourselves in the midst of life, you and I. Forty, sixty, a hundred years ago, we were not; and now we are. What is the purpose of our being? What our end? We find ourselves endowed with the highest gifts of body and soul—gifts which raise us infinitely above the creatures that surround us, and which beget in us a likeness to God Himself. With body erect, face fronting heaven, we bear upon our brow the impress and the dignity of the lords of creation. Our soul, it was made to the very image and likeness of God. Spiritual like Him, intelligent like Him, it has before it an eternal destiny.

Moreover, this soul of ours is gifted with transcendent powers—the faculties of mind and free will. This mind, it is capable of highest thought. It compasses all space and time. One instant it measures the movements and considers the qualities of the farthest spheres; another, it goes back to the beginning of time and studies primordial matter as it comes forth from the hand of the Creator; now it reasons on the most hidden mysteries of nature; or again, it lifts itself on high and contemplates God upon His throne.

Our will, offspring of God's most generous love, earth holds it not. It rises above all temporal things and aspires after the possession of the Supreme Good. By our free will we are raised infinitely above inanimate things and the brute creation, and are gifted with a true sovereignty over our actions. The ones are subject to invariable laws which they must obey; the others are impelled by invincible instinct in their operations. Only man has the power to will or not to will; to direct all his actions to an end.

3. Now, coming thus from God, thus gifted by Him, still subject to Him by the most absolute dependency, the question is borne in upon us: What could be the purpose of the existence of creatures such as we? Has God sent us into this world to do as we please? Has He given us permission to employ those heaven-born faculties of mind and will as every impulse may dictate, thus making His image which we are, the votaries of whatever idol passion may set up in the altar of our soul?

No, this cannot be, dearly beloved, for God is infinitely wise. He must, therefore, have an end and an infinitely wise one in view in our creation. What is that end? What is the purpose that actuated the mind of God when He said: "Let us make man to our own image and likeness"? He has declared it in the first of His Commandments: "Thou shalt adore the Lord, thy God; Him only shalt thou serve." This being so, it follows that the business of our life is to carry out the purpose of our existence, to love and serve God, and thus to save our soul.

II

1. *It is our most important business.* The business that is of most importance to us is that whose success or failure is for us of the greatest consequence. Now, of what consequence to us is the affair of our salvation? It concerns our all, for body, for soul, for time, and for eternity.

If you gain salvation you shall have gained all—riches, pleasures, honors, which surpass all our thoughts and all our dreams of fancy, and which the man who gains them can neither comprehend nor imagine; but if you fail in gaining salvation—ah, my dear brother or sister, you shall have lost all. You shall have lost your soul, purchased by the blood of Jesus Christ. You shall have lost the Sovereign Good for whom you were created, and in losing Him you shall have fallen into evils infinite and eternal.

Do not tell me then that you have committed sin, indeed that you have risked your salvation; but that you have contented your passion and have tasted such and such pleasures. Do not tell me that you have become rich or prosperous or that you have attained to the things that you coveted. Do not tell me that you have sinned indeed; but that you have had a jolly time of it. Fool, what does our Lord say? "What doth it profit a man to gain the whole world and suffer the loss of his own soul?" And yet, to see the conduct of the greater part of men, would not one say that salvation is only a trifle, useful indeed for occupying the thoughts of clerics and pious women, but unworthy of the attention of serious men living in the world? What do people do

ordinarily for the salvation of their souls, from morning to evening, from year's end to year's end, from childhood to old age? They rise in the morning. What is their first thought? How many have only criminal ones? Some say a few prayers morning and evening. How many say none? If they do pray, how do they do it? Half lying, half asleep, dressing and undressing. They speak to God with as little respect as they would to a beggar. As to the rest of the day, they think no more of God or of their souls than if they had none.

Go to the crowded market place. Go to the assemblies of pleasure or worldly business. You see care or enjoyment pictured on every countenance. Inquire, as the angels of God inquire, how many in that crowd are thinking of the great work of their salvation.

But, at least Sundays and festivals will be days devoted to the work of laboring for salvation? Alas, you know it; you see it better than I. Those holy days are, for the greater part of Catholics, none other than days of amusement and profane occupation, if not indeed of sinful and degrading pleasure.

Nothing in the world is more neglected than the laboring for salvation. If a man has a business house or an office in town, he visits it often. If he has a farm, he cultivates it all the year round. If he has a worldly enterprize on hand, a law-suit in court, he thinks on it night and day. It is only of his poor soul that he takes little or no account. We are told unceasingly that it was for our salvation that God sent His Son into the world, and that for

it He died. Yet unhappy men that we are, we regard with supreme indifference that which was the cause of the Incarnation and the passion and death of Jesus Christ.

III

1. Oh let us acknowledge our blindness and reflect, lastly, that the salvation of our soul is not only our most important, *it is our only business*. We have only one soul. That soul is our real self, our true being. Hence we have only one thing to do, and that is to save it. When the angel led Lot and his wife and children out of the city of Sodom which was about to be destroyed for its corruption, he said to them: "Fly from this hateful place. Save thy own soul!" It is the same that I have to say to you, for fear that you come to perish in the midst of the corruption of the world, of which Sodom was a figure. "Save your own soul!" Save yourself! If you had two souls, you could risk one in order to content your passion; but as you have only one, my poor brother or sister, if you lose it, all is lost for you. Let all your care then be to save it.

Such was the conduct of the Royal Prophet as He tells us in that beautiful psalm that we recite in the Divine Office every day. "Anima mea in manibus meis semper." "My soul is always in my hands."

Now, there is this difference between things that come within the compass of our sight or hearing and those that we hold in our hands: that, whereas we easily forget the former, the latter are always within immediate call of our memory.

A man, for instance, looks at himself in a mirror. As soon as he retires "he forgets what manner of man he is." Another hears a song. Scarcely has the sound died upon his ear when he forgets the words and even the air of it. But it is not so with what he holds in his hands; not, mark you, in his hand as a lady holds her satchel; and what he is glad to hold. He not only sees it, but he holds it in such a way that it cannot readily be taken from him. Such was the disposition of David. Nothing was dearer to him than his soul.

This is why he says that he holds it in his hands, and that not only for some time, but "always." His soul was the great object of his cares. Nor did he lose the remembrance of its interests either by day or by night, whether he looked after the interests of the great and extensive kingdom that he ruled, or whether he took the necessary rest or recreation. the thought of laboring for his salvation returned unceasingly to his mind. And thus ages beforehand he carried out the great principle formulated by St. Paul for Christians. "Whether you eat or drink, or whatever else do, do all for the glory of God," and for the salvation of your soul.

And this great principle we too should act upon, so that it should never be laid to our charge that our works, our studies, our amusements, our relaxations, our projects, and our whole lives, cannot at least mediately be referred to the great work for which we were sent into the world—of laboring for our salvation.

3. Let this be the resolution that you will make

today, touched by the Word of our blessed Lord. If then you have labored all the night of your past lives and have caught nothing of value for eternity because you have labored solely to gain the things of this world; if like children you have been playing with the foam that rises to the surface; if you have but gathered the weed that floats in the waters beneath, because forsooth you have fished in soiled waters; at the word of the Lord, now at least, let down the net of your intention and desire and fish zealously for the things of God. Nay, at the same Word of the Lord, launch out into the deep where the great fishes play, by withdrawing from the pleasures and conveniences of the world. Launch out into the spiritual and sacramental life of the Church, by giving yourselves generously and unreservedly to the service of God; for there alone shall you draw in the abundant life of grace and merit.

4. And, O dearly beloved, if anything I have said has touched your heart; has brought back the remembrance of former graces and resolutions and strivings; let me say to you in the words of the same Royal Prophet so often quoted: "Today, if you shall hear the voice of the Lord" speaking within you, "harden not your hearts." *Today*, without waiting longer, take the resolution of doing all for the securing of your salvation. *Today* behold the duration of your life! Alas, how short it is! It is only a day; and this day is given you to gain a happy eternity. It is short indeed but it is sufficient if it is well employed. Yes, it is sufficient to gain heaven. Blessed for ever then are those who make good use

of it, but woe to those who employ it badly! since this day is but one, and on it all depends.

"Today, if you shall hear His voice, harden not your hearts." Profit of this day which God gives you for your salvation, and never forget that the longest life is before God only as yesterday that is past. It is true that the years while they pass appear long to the human mind which counts only time, without thinking of eternity; but considered before God they are as nothing. But yet this nothing of life, being well employed, can become of so great value that it will procure for us an eternity of glory.

SECOND SERMON—CHASTITY

I

"In the Resurrection they shall neither marry nor be married; but shall be as the angels of God in heaven."—Matt. XXII, 30.

1. Introduction. Our Lord's famous reply to the Sadducees lifts our thoughts to the beauty and holiness of the life of the Blessed, whilst it teaches us at the same time the sublimity of the virtue that characterizes that life, and which has hence been called the angelic virtue.

2. Definition of the virtue. Its excellence shown forth from various considerations. Extreme for it of the saints and fathers of the Church.

3. Chastity, a most delicate virtue; from the fact of this excellence, and because it is an exotic on earth. Its home is heaven.

II

1. Chastity, the virtue the devil most fiercely assails in mortals. We know all then to sustain a severe conflict in order to its preservation: a conflict in which, alas, many are overcome.

2. What is very terrible still is, that a habit of impurity is the more easily formed from indulgence in it than is the case with regard to other vices.

3. This the vice most difficult to be eradicated from the heart. Hence the Doctors and Fathers of the Church judge it to be the main cause of the damnation of souls.

I

1. In a famous interchange between our blessed Lord and the Sadducees, in which those sectaries tried to bring ridicule on the doctrine of the Resurrection, they brought forth the case of a woman who had been married to seven husbands successively, and manifested to Him whose wife she should be in the life to come. And our Lord throwing as you see a flash of the divine radiance on their sensual and groveling minds, declared to them that in the Resurrection there should be neither marrying nor giving in marriage, but that the blessed shall be as the angels of God.

This revelation of our blessed Lord while it lifts our thoughts to the contemplation of the beauty and holiness of the life of the blessed, teaches us at the same time the sublimity of the virtue which characterizes that life, and which has hence been called the angelic virtue.

A sublime theme is that then which is to engage our attention this morning, one that deals with that which is the flower of Christian holiness, a virtue which sheds the perfume of paradise on our lives here below. And I beg of you, O Spouse of virgins, chaste Jesus, to purify my sins with a burning coal from the altar that I may treat it in a worthy manner. And I beseech you also, O Lily of Purity, holy Mary, together with your chaste companions, Thecla and Agnes, the patrons of this virtue to the early Church, to persuade me from saying a word that would offend the most delicate ear while treating of this refined and re-pleasant virtue.

2. And now, my first duty is to define my subject.

What is chastity? "Chastity," according to St. Thomas, "is a virtue which restrains the concupiscence of the flesh, and which urges us to abstain from the indulgence of carnal pleasure, whether in thought, word, or deed."

Now, the first thing that strikes us in the consideration of this virtue is its excellence. How excellent, dearly beloved, is holy chastity? It is the most excellent thing in the world, according to the book of *Ecclesiasticus*: "No price is worthy of a continent soul." (Chap. xxvi, 20.) Hence it is styled the angelic virtue. It is called the angelic virtue; and this, not only because it makes us like the angels, but also because it is also prepared us for the society of those blessed spirits hereafter.

Chastity is natural to the angels. By leading chaste lives we are put on an equality with them. Nay, we are made in some sort superior to them.

For it is no wonder that they should be chaste, since they were created pure spirits without bodies in which resides the incentive to the contrary vice; but we, if we practise chastity while carrying about with us corruptible bodies, show greater heroism than they.

Moreover, by its practice we are made worthy of the society of the angels hereafter. In this life we are in an intermediate state, between the angels on the one side, and the devils on the other. And those who here on earth lead a life in emulation of the virtue of angels are those who are best fitted to associate with them in heaven. Hence, the practice of this virtue is one of the signs of predestination.

The excellence of this virtue will be better understood if we consider the honor paid it by our Lord and the saints. As to our Lord, so great was the esteem He had for it that He would have no one but a Virgin for His Mother. Throughout His life He showed a predilection for those who practised it. And even at the most solemn moment of His life at the Last Supper it was to a virgin, St. John, that He paid the signal honor of allowing him to recline on His sacred breast.

Again, our Blessed Lady so esteemed this virtue that, as a venerable tradition in the Church records, from her earliest years she made a vow of perpetual virginity. And at the Annunciation she would seem to intimate to the Lord's messenger that she preferred its preservation to the dignity of the Divine Motherhood. And on account of her esteem for

and eminent practice of it during life she merited the title of "Queen of Virgins."

And as to the esteem of the saints for this virtue, I need only mention the child Martyr, St. Agnes. Rich and beautiful, when solicited in marriage by young noblemen of the first families of Rome, she answered all that she had consecrated her virginity to a heavenly Spouse who could not be seen by mortal eyes. When pressed more urgently by some of the gilded youth of that fair city, she answered with a holy fierceness: "Begone from me, you food of death; for I am already betrothed to another lover." And when the foul judge would send her to a house of prostitution, relying with unshaken confidence on the protection of our Lord, she replied: "You may stain your sword with my blood, but you never will be able to profane my body consecrated to Jesus Christ my Spouse." And the Church represents her with her hands extended praying in the midst of the flames: "I praise Thee, O Father, who art worthy to be venerated, worshipped, feared; because through Thy holy Son I have overcome the threats of the sacrilegious tyrant, and spurned with immaculate heel the foul works of the flesh; and now behold I come to Thee whom I have loved, whom I have sought, whom I have always desired."

And the Fathers of the Church one and all seem to be at a loss for words to express their admiration of this Christ-like virtue. Some, as St. Augustine, speaking of virginal chastity, the perfection of this virtue, say that it is "the glory of the earth;" "the heritage of angels;" "the imitation of the life of

heaven," and to surrender it to eternal incorruption which we were in mortal and corruptible flesh." Others as St. Cyprian, that "it is the most brilliant flower that adorns the garden of the Church;" or as St. Jerome, "that it is the virtue of Paradise," and that "earth seems unworthy of it." All, that it is the most wonderful of gifts, and the triumph of grace over the inclinations of nature. But however magnificent may be these eulogies of the Fathers, we must avow that this heavenly virtue is above all their praises.

Nay, in heaven itself this virtue is paid a special honor. St. Jerome teaches that virginal chastity is the sole grain that shall produce the hundredfold of merit promised by our Lord. And St. John in the Apocalypse represents the Lamb standing on a high mountain in the midst of the Heavenly Jerusalem surrounded by an innumerable band of virgins—the first fruits to God and to the Lamb—and who alone are permitted to sing the new canticle first taught to the world by the example of our Lord and of His Blessed Mother. And holy doctors tell us that of the three aureoles that shall be awarded to certain orders of saints, as signs of special honor—those to destroy, namely, to martyrs, and to virgins, the aureola of virgins will be the most glorious.

3. Chastity is not only a most excellent virtue; it is moreover a most delicate one. It is commonly said that the most excellent objects of workmanship are the most liable to be most easily injured. A hair is sufficient to deprive a razor of its keenness. The least interference defaces a finely chiseled work of

art. A breath tarnishes the lustre of a highly burnished mirror. And so of this fine queen of virtues, it is the most easily injured. An unguarded look, an indelicate word, a half dollier to thought dims its lustre in the soul.

And why? Well, we shall be able to understand why this is so if we remember what the saints tell us of it, that it is an exotic on earth. Just as we see gardeners when they would rear some rare tropical plant take particular care of it. They have to find for it a soil most like that of its native clime. They are obliged to surround it with an atmosphere preserved from chill blasts and to devote to it other attentions; so, those who would here on earth cultivate the rare virtue of chastity will have to guard it with special care. They must nourish it in a soil rich in heavenly graces. They must surround it with an atmosphere similar to that of its heavenly home: for otherwise it will sicken and die from exposure to the chill breath of worldly conversation.

II

1. Another thing to be observed about chastity is that he who would possess it will have to sustain a severe contest in order to its preservation.

Chastity is the queen of virtues: the one that makes us most pleasing to God, the one, therefore, the devil is most jealous of, and the one he most fiercely assails in mortals. Spiritual directors, men who have had great experience in the direction of souls, tell us that, whereas they found many who passed through life without nearly soiled with

temptation against other virtues—against justice, for instance; against temperance, against charity; they never met one who was left unchallenged by the devil in regard to this virtue. No one escapes, not even the saints; not even those who all their lives preserved their Baptismal innocence.

See the terrible and prolonged temptations against chastity to which a St. Teresa, or a St. Catherine of Siena were subjected. Or, again, see saints of such eminence as a St. Benedict, or a St. Francis of Assisi, who had to roll themselves in thorns to allay temptation; or a St. Bernard, who plunged himself into a lake of ice-cold water and remained there till he was taken out half dead in order to extinguish the fire of concupiscence that burned in him. All then have to sustain a severe conflict for the preservation of this virtue. And unfortunately only too many succumb to temptation and fall; yes, fall into impurity; and wallow like foul beasts in the puddle of sensual and degrading actions.

2. What is more terrible is this, that a habit of impurity is formed far more easily than is the case with regard to other vices. And often as a result of a few lapses into this sin a raging fire of lust is enkindled in the soul which is the forerunner of the fire of hell.

Yes, a raging fire of lust "ignis devorans et consumens omnia genimina," says Job (XXXI, 12). "It is a fire that devoureth even to destruction, and rooteth up all things that spring." What havoc does not this fire cause in the soul of those in whom it rages! You have a figure of it, dearly beloved, in

those ugly seams still so visible across the face of your fair city. Go up but a few hours' journey into the mountain country and see those giant masts once the glory of the Sierras, now but charred monuments to the rage of the fires that swept the forest. Well, such havoc does the fire of impurity work in those who are addicted to it. It consumes and devours every noble and virtuous impulse in man. The mind darkened, the will hardened, the heart debased, the passions dominant, hell let loose within the Christian soul; what results can you have but those coming from a heart given over to the indulgence of debased passions? "It is a fire that devoureth even to destruction, and rooteth up all things that spring."

3. Nay, more; when once the habit of impurity is contracted there is no vice so difficult to be eradicated from the heart. For when once it gets hold of the affections it absorbs man's whole being, and so takes possession of all the avenues of his soul that it is able to repel, morally speaking, every effort to return again to rectitude and virtue.

Hence, great theologians like Pope St. Gregory the Great say that this sin is the most general cause of the damnation of the human race, and that there are more souls lost through this one vice than through means of all the other vices put together. Others again, that few shall be lost who have not fallen into it. A terrible saying comes to us from one of the saints of the early Church, I think it is St. Remi, the apostle of France, and it is related with approval by St. Liguori: "Pauci illorum qui

ad usum rationis pervenient salvabuntur, propter impuritatem." "Few of those who have arrived at the age of boyhood or girlhood shall be saved, by reason of the vice of impurity." Is not this an alarming saying, dearly beloved, coming to us as it does with the approval of a saint with the experience and theological skill of a St. Liguori. "Few of those who have arrived at the age of boyhood or girlhood shall be saved, by reason of the vice of impurity."

And speaking on the same subject the great doctor of the Church, St. John Chrysostom, says that "the great majority of those who are addicted to this vice never again become converted to God." We read, of course, in Church history and in Scripture (and the holy doctor takes care to put them before us) of several illustrious examples of those who were given up to this vice and who afterwards became converted and attained to high sanctity. We read of St. Augustine, of St. Mary Magdalen, of St. Mary of Egypt, of Manasses, "but ah! my friends," he continues, "the small number of those penitents is a hundred times more capable of making us tremble than of giving us a presumptious confidence in our sin." "I find in the world," he continues "souls pure and preserved from the contagion of sin. These have been always in the Church and always will be, for the edification of the faithful of Jesus Christ. I find societies of Christians living lives crucified to the world and to the flesh, who on earth live the life of angels. I find communities of virgins who, according to the words of Jesus Christ, 'have washed their garments white

in the Blood of the Lamb.' But Christians chaste and pure, who have lived in disorder; men lascivious and voluptuous, who have ceased to be so; but souls libertine and dissolute, who have recovered the gift of chastity after having lost it by incontinence; ah, my brethren, that also I find, but very, very rarely indeed; and this is what makes me doubt whether penitence after the commission of this sin is not more rare than innocence, and if it is not more easy to find those who have never fallen into it than those who recovered themselves after their fall."

FIFTH SUNDAY AFTER PENTECOST

FIRST SERMON—FRATERNAL CHARITY; ITS NEGATIVE QUALITIES

"By this shall all men know that you are My disciples, if you have love one for another."—John XIII, 32.

I

1. From this text we learn the supreme excellence of fraternal charity and the merit to be gained by the practice of it, since our Lord has made that practice the distinguishing characteristic of His followers.

2. The observance of fraternal charity is not a mere Gospel counsel; it is a commandment of strict obligation, and binding under pain of mortal sin.

3. Its observance, moreover, is a sure sign that we are in the state of grace.

II

1. The observance of this virtue demands of us, in the first place, to abstain from every act that could injuriously affect our neighbor. The uncharitableness of harping on the weak points of our neighbor's character or manner is commented on, and of playing practical jokes on him to his discomfiture.

2. Teaches that we must not injure him in word! Sins of backbiting and calumny. The many evils resulting from the practice of story-carrying.

3. Christian charity forbids us even to think evil

of others. We are obliged to excuse others in everything, even in the motives of their evil actions, till they are proved guilty. It goes further still, and it obliges us to correct in ourselves anything that might reasonably give offense to others.

I

1. In the days of the apostles there were surely many signs by which to distinguish the disciples of our Lord from the rest of men. There were the sublime doctrine they professed, their great zeal in the propagation of the Gospel, their high virtue, their love of prayer, their generosity and the unworldliness of their lives. But strange, not one or all of these characteristics high and honorable as they were, was to be the distinguishing mark by which Christ's followers were to be known from the Jews and pagans among whom they lived. The distinguishing characteristic of the Christian should be, according to our blessed Lord, none other than charity, or the brotherly union that should be seen to exist among them.

Nor was this characteristic of holy charity to be one that should last for an age only, or for the centuries that Christianity was doing battle with paganism for the mastery of the world. If the spirit of Christ was to persevere in His Church this observance of holy charity should be for all time the chief characteristic of the Christian people.

I purpose then, dearly beloved, to consider with you today, first, the claims which this duty of fraternal charity has upon us; and, secondly, the quali-

ties and especially the negative qualities our charity for others ought to have if we would recognize in ourselves the true disciples of our Lord as distinguished from sinners and reprobates,—from the declared enemies of Jesus Christ.

2. And to commence, the observance of fraternal charity is not a mere counsel; it is a commandment, to which all are obliged. To all it is said: "Thou shalt love thy neighbor as thyself." It is a commandment; and as such it is not distinct from the commandment which obliges us to love God: it is an extension of it. And how can we be said to love God if we refuse to love our neighbor who is a child of God? And this is the argument St. John employs in his epistle when he says: "He who says that he loves God, and who doesn't love his neighbor is a liar, and the truth is not in him." It is a commandment which obliges under pain of mortal sin: "He that loveth not his neighbor remaineth in darkness and in death;" that is, in a state of damnation; "and he is a murderer." He is a murderer, for hatred impels to homocide, and moreover by refusing to love his neighbor, he kills his own soul.

3. There is more, and it is that true fraternal charity can come only from God. Its practice therefore is a sure sign that we are in the possession of His grace: "By this shall all men know," and amongst them, yourselves, "that you are my disciples, if you have love one for another." And St. Jerome relates of the Apostle of love, St. John, that when he was now a very old man and was no longer able to preach he had himself carried into the as-

semblies of the faithful, and was constantly repeating the injunction: "My dear little children, love one another." Teased by the constant repetition of the same thing the disciples asked him, saying: "Why are you always repeating the same thing?" The holy old man replied: "It is the command of the Master, and if it is observed it is enough."

And the same St. Jerome speaking of the disciples says that our blessed Lord gave them three credentials, three signs by which they might prove their divine mission: the gift of miracles, the sublimity of their doctrine, and fraternal charity; and of those three marks of a divine mission, undoubtedly the greatest is love.

The spirit of deception can in a high degree counterfeit true miracles, and he has counterfeited them in all ages to the destruction of unfaithful souls; and often too it is difficult to detect the ones from the others. Sublimity of doctrine even is not in itself an infallible proof that it comes from God. For, great geniuses such as were the ancient philosophers discovered by study and propounded to the people sublime truths, profound doctrines, which were yet but the product of natural reason. But true fraternal charity being the bond of union among men can come only from the principle of union, divine grace, or God Himself.

II

1. Fraternal charity being then commanded us by God, and its observance being a certain sign of our living in the grace of God, we should strive not

only to practise it, but to arrive at the perfect practice of it.

Now, the perfect practice of fraternal charity, and, indeed, the practice of it at all, is characterized by certain qualities; and of those qualities, some are positive and some are negative; that is to say, the observance of fraternal charity demands of us to do certain things and to abstain from certain things. Let me confine myself to the treatment of the latter today. The practice of fraternal charity demands of us, I say, to abstain from every act, and word, and thought that would unjustly affect our neighbor.

We must abstain from every act; that is, we must not do anything that would unjustly deprive our neighbor of his peace of mind, or that would be in any way injurious to him.

I am aware that unscrupulous people often do malicious acts to the injury of the neighbor—acts that cause him a great deal of pain and worry. Acts of this kind I would think it disrespectful to dilate on before a congregation such as you. But there are acts of another kind which even good people might through levity be guilty of.

Some for instance when they find a weak point in a neighbor's temper or character or manner, might be inclined to harp on that weakness in such a way as to give annoyance to him. This would be contrary to the precept of charity. If a neighbor have a weakness of that sort, we ought not only to compassionate him and help him to get over his weakness, but we ought, moreover, to bear patiently

with the sallies of his weakness and by our charity and good offices humor him into better ways. And it should never be laid to our charge hereafter by God that we were the cause of his outbursts of anger or other excesses.

Again, we should not be ever guilty of what are understood as practical jokes to the discomfiture of our neighbor. These pranks often cause an amount of annoyance that is altogether out of proportion to the loss sustained, or to the humiliation borne by them through the joke itself. To play jokes at all on the neighbor is a deprival of respect due to him, that is not only not tolerable in good society but that is positively sinful. Respect for our neighbor is one of the first requirements in the observance of fraternal charity.

2. We must not injure him in word. This is a thing that we should all pay particular attention to. Catholics, even those who are looked up to as pious ones, are very often guilty of sins of the tongue gravely injurious to fraternal charity. People cannot ordinarily live in one another's society long without discovering mutually in one another very many faults of character and action. What then? Are they at liberty to talk freely of those faults to others? By no means: for by so doing they are guilty of the sin of detraction. For what is detraction? It is described in theology as "injusta denegratio bonae famae alterius"; "an unjust blackening of another's character." Nor does the speaking of the faults of others cease to be unjust because of the faults having been really committed. No;

that which you say may be as true as that the sun is in the heavens, and yet, it does not cease to be detraction, or backbiting. For, that a neighbor has been guilty of certain faults does not make of those faults public property, does not give us the right to report them to others; unless, perhaps, to their superiors or relatives, for their correction.

The speaking of the faults, especially the private faults of the neighbor is as the stealing of the goods of the spendthrift. If a man squanders his money in riotousness and gambling, that is his own concern; and his conduct does not give the right to any passer-by to rifle his pockets, or otherwise take advantage of his folly. Neither does the fact of one's having been guilty of faults, even grave ones, give the right to anyone to make public those faults through levity or talkativeness.

It does not need, therefore, that the attributing the commission of faults to others be wilful lies, in order that the doing so be sinful. To tell wilful lies of others is a sin of another character, the sin of calumny, and of it I do not desire to speak at present. For, though we read of malicious persons having been guilty of calumny against the neighbor, yet it is a sin of such an atrocious injustice that I consider it unnecessary and even disrespectful to speak of it before a community such as you.

Besides these two sins of the tongue, detraction, or backbiting, and calumny, there is a third species of sin that we can be guilty of. It is called in theology "sussuratio," or story-carrying; that is to say, the carrying of things said to the disadvantage of

others, from the one to the other. Now this is a sin that can be easily committed, and one that is often committed without scruple by persons otherwise pious; but yet it is no small one. For people who will bear with or forgive the hardest things said to them personally, cannot bear that evil words said of them behind their back be carried to them by an intermediary. And often the worst passions of the human heart are stirred up by such people; the blackest sins of anger, and hatred, and desire of revenge, are the result of their evil story-carrying. Friendships are severed; distrusts are generated among relatives, and enmities are perpetrated through this sin which blood does not wash out, or generations reconcile.

Let it be a principle rooted in your heart, dear brethren, never to carry to another things said to his disadvantage in your presence. Follow rather the rule given in Scripture, which tells you if you hear evil things spoken of your neighbor, to bury them in your breast, and neither repeat them to others nor carry them to the person spoken ill of.

3. Lastly, we must not ever think unkindly of our neighbor. This shows the superiority of the morality taught by our Lord over that taught by the pharasees; that, whereas, they restricted their precepts to the exterior act, He, on the contrary, extends them even to the heart, and regulates the motives of the will. And it is thus that He instructs us on the commandment of fraternal charity:

"You have heard that it was said to them of old: 'Thou shalt not kill;' and whosoever shall kill, shall

be in danger of the judgment. But I say to you, that whosoever is angry with his brother, shall be in danger of the judgment." We must not, therefore, even think evil of the neighbor, or form rash judgments of him.

Far less must we contemn him in our heart, or nourish spite or malice against him. And it is this contempt, spite and malice that our Lord refers to primarily, when He adds: "Whosoever shall say to his brother '*Raca*' (a word expressing great indignation and contempt) shall be in danger of the council; and whosoever shall say 'Thou fool,' shall be in danger of hell fire."

We are required even to go so far as to excuse the motive of his act, when the act itself can in no manner be justified. We must not even suspect the neighbor of evil; but we are, according to a well-known principle of Canon law, to excuse others in everything, even in the motive of their evil act, until they are proved guilty. And the violation of this principle can amount even to a mortal sin, as theology teaches in the case of rash judgments formed of the neighbor.

We are to abstain then from offending the neighbor in act, and word, and thought. Nay, the commandment obliges us even to correct in ourselves anything that may reasonably give offense to another; any rudeness of manner, any forgetfulness, or want of reverence which may be discerned in our words or conduct. And it is this chiefly that our Lord refers to when He says: "If, therefore, thou offer thy gift at the altar, and there thou remember

that thy brother hath anything against thee; leave there thy offering before the altar, and go first and be reconciled to thy brother; and then coming thou shalt offer thy gift."

SECOND SERMON—CHASTITY

"Wo to the world because of scandals."—Matt. XVIII, 7.

I

1. The devil most powerfully helped in this warfare against souls by the world and by our own flesh. This shown from the Fathers of the Church and from Scripture.

2. Company-keeping one of the greatest incentives to impurity; and yet, this abuse is not frowned on, but rather encouraged by society.

What we mean by company-keeping. Of all devices invented by the devil for the destruction of purity in mortals, this is one of the greatest. Only the priest dealing with souls in the confessional can have any conception of the immoralities that eventuate from this practice.

II

1. First preservative of the virtue of chastity—flight from the occasions of sin. Examples of the saints.

2. Second preservative—custody of the senses and bodily mortifications.

Reasons why we should reverence, and why we should castigate our bodies. Examples of the bodily mortifications of the saints.

Unless we follow the example of the saints and mortify our body we shall make little headway in the practice of chastity, and we shall run great risk of losing it altogether.

3. Prayer, the last great preservative of this virtue—the armor of God. The Blessed Virgin is the special patron of Chastity; therefore she is to be invoked in all temptations and dangers.

The reward promised in the Beatitude to the "clean of heart."

I

1. In my discourse of last Sunday I treated of the holy virtue of chastity, and on that occasion I pointed out its excellence, its delicacy, the stiff conflict we have to sustain all our life for its preservation, and the evils coming from a lapse into the contrary vice of impurity.

Today let me continue the treatment of the same great subject, and I say that that which renders the conquest of souls the more easy through means of impurity is that herein the devil is helped most powerfully by the world and by our own flesh. See the many snares the world lays to catch and enslave souls—in its customs, in its literature, in its art, its pictures, its statues, its journals, in its amusements, in its conversations, in the things it not only tolerates but encourages. O brethren, love not the world

or the things of the world; "for if any man love the world the charity of the Father is not in him."

But even if we had no impure spirits to tempt us; if there was no world to scandalize us; if we were caught up into the air and transported into a region where neither man nor devil could follow us, still would we have need to fear. For we have within us that which will tempt us most powerfully, and that is our own unsubdued flesh—that foul thing with animal passions and vile instincts which we call the body.

We know indeed that man in the beginning was created upright; but through the sin of our first parents the flesh and its lusts which before were perfectly obedient to the spirit have got into a state of rebellion. This uprising of the passions against the soul tends to enervate its powers, impede its liberty, and bring it into bondage. Hence, we feel a conflict within ourselves, and through the rebellion of our senses and our sensual appetites, a rebellion which St. Paul calls the "law of our members." By this rebellion we are become our domestic and most dangerous enemies. The universal character of this conflict is well expressed by St James where he says: "Every man is tempted, being drawn away by his own concupiscence and allured. Then when concupiscence hath conceived it bringeth forth sin." Against this enemy also we have to contend.

2. Now I have said, dearly beloved, that there are certain things which public opinion, if it take cognizance of them at all, not only does not put down, but rather encourages, and these are nevertheless

the greatest incentives to impurity. One of these I will speak of in this discourse; namely, company-keeping.

Now it is well to have a clear idea on this matter. What then do I mean by company-keeping? By company-keeping I do not mean, for instance, the meeting of a young man and a young woman while in the society of their friends, even though this meeting be brought about with a certain frequency with a view to future marriage. Neither do I mean the going of those young couples for a short walk in the city or suburbs and in the open light of day; nor that there are friendly interchanges between them in which acquaintance with each other's tastes and dispositions is effected. These interchanges of courtesy and friendship are natural and desirable in the circumstances, and there is nothing to be reprobated in them as long as they are carried on in a respectful and Christian manner.

But this and such like is what I mean by company-keeping—that two young persons of different sexes meet together in clandestine places; go frequently together on lonely walks; are often out in each other's company after dark; and, perhaps, return to their homes only late at night. Such and such like which I need not mention I call company-keeping. And I say that of all the devices invented by the devil for the destruction of purity among mortals this is one of the greatest and the most soul-destroying. For if we all, even though we exercise the greatest care and circumspection, have still to complain with the apostle that we feel a law in our

members contradicting the law of our mind, what must it be when two very frail creatures, each a smouldering firebrand of impure passion, each by his or her very presence acting as an incentive to the other, are found frequently together amid the most unfavorable surroundings, alone, and unchecked by the restraining presence of others.

As a result society is stirred now and again at the evil reports that gather round the names of certain individuals, and the irretrievable loss of their reputation is the result. But only the priest dealing with souls in the confessional can have any conception of the immoralities that eventuate from such a practice; and were this one occasion of sin removed, the greater part of the impurities that today affect society would be done away with.

II

1. How then, you will ask, are we to act so as to preserve till death this essential and Christlike virtue of chastity?

Well, in the first place, the saints and holy Scripture with one accord give us one advice the following which is essential to its preservation. And it is, "fuge, fuge" (Eccl. XXI), "fly from the occasion of temptation." Herein it is characteristic that the bravest are those that fly, and the weakest and the most cowardly are the ones that with greatest daring encounter peril. And the chief peril comes, they tell us, from the cultivation of a too great intimacy with persons of the opposite sex.

See how the saints behaved in their relations with

those of the opposite sex. We are told of St. Liguori that when he was an old man, on an occasion when an elderly lady came to transact some important business with him he would have her stand at a distance from him, and even then he spoke to her with averted face. And of St. Alouytius, the patron of youth, it is told that he could not be persuaded to look in the face of even his own mother. Of the great St. Dominic it is related that finding his end approaching he made a general confession of his whole life. In this he confessed that by the help of God's grace he had never lost his Baptismal innocence. But, he added, and this is remarkable in one of his power and sanctity, "I could never preserve perfect control of my feelings in the presence of a woman."

And as to us all, we have perfect models as to how we should conduct ourselves in order to the preservation of this virtue, not only in the thousands of virgin saints who ore and all conducted themselves in trial with the greatest prudence and circumspection, but also in the blessed Mother of God. At the Annunciation, we are told, she was disturbed at the very presence of God's messenger who appeared to her in the guise of a young man. Oh, that we all displayed a courage and virtue like Saint Agnes, and replied to the solicitations of the libertines who would tempt us with a "Begone, you food of death, for I am already betrothed to another Lover."

2. As to the temptations coming from the flesh, they also must be repressed, but by a treatment different to that which we apply to those coming

from without. In this case the flesh itself being the seat of the temptation, it is to be controlled by custody of the senses and by bodily austerities.

It is true, dearly beloved, that we are for many reasons to treat our body with reverence and to look on it as a consecrated thing. But if we are, we must on the other hand look on it as a contemptible thing and treat it as a vile slave. We are to reverence our body as a consecrated thing and the temple of the Blessed Trinity. It was consecrated by the Incarnation of our Blessed Lord, who raised our nature to a union with the Godhead. It was consecrated by the reception of the Sacraments—by regeneration in Baptism, for instance—by being made the tabernacle of Jesus Christ in the Holy Eucharist. It is the temple of the soul which is the tabernacle of God, and it is destined to be united hereafter to the soul in glory.

But though we are to reverence our body for these reasons, we must contemn it and treat it harshly because of its vile lusts and of its treachery to the soul and of its ever striving to drag down the soul and degrade it for the satisfaction of its vile passions. Give the body its desires and it will be content to wallow in a foul puddle; nor does it mind that it degrades the soul and brings the whole man into infamy. For these reasons should we contemn the body and ever resist its cravings.

Consult again the saints who are our masters and models in the spiritual life, and see how they treated their bodies. See St. Francis of Assisi, for instance, who treated his body as his donkey—an

animal that receives much beating, is loaded with heavy burdens, and is fed with coarse food. See St. Dominic spend his nights in long vigils, walk barefooted on stony and thorny ways, and beat his body to blood three times nightly by cruel scourgings. See St. Catherine of Siena wear her crown of thorns. See holy David who says: "I so mingle ashes with my bread and tears with my drink that my flesh hath wasted away and my skin hath cleaved to my bones." Hear, again, St. Paul: "I fight not as one beating the air, but I chastise my body and bring it under subjection, lest while I preach to others I myself become a castaway." This the saints did in order to stamp out its vile leanings and to enable the soul to gain the mastery over it and make it a docile instrument in the service of its Master.

Have we not reason to mortify our body? Be assured of this, that unless you follow the example of the saints and mortify your body you will make little headway in the practice of chastity, and you will run great danger of losing it altogether.

3. And, lastly, to meet the assaults coming from the devil, you are to pray. Prayer is the spiritual armor that protects us against the shafts of the enemy. "Take unto you the armor of God," says St. Paul, "that you may be able to resist the assaults of the devil. For our warfare is not with flesh and blood but with principalities and powers. . . . Take unto you then the armor of God, that you may stand in all things perfect, by all prayers and sup-

plications, praying at all times in the spirit and with instance."

"And I knew," says the Wise Man, "that I could not be chaste unless I prayed. I went therefore before the Lord and besought Him with my whole heart." "Pray, and strength shall be given you from on high." Pray especially to the Mother of God. She is the guardian and protector of all those who strive to preserve in themselves this holy virtue. She is the "mother of pure love," the "Mater castissima," and it is her delight to succor us in the attacks made on us against this her favorite virtue. Pray also to her two blessed co-patrons of this virtue —Thecla and Agnes—as did the Christians of the early Church.

Meet then the assaults on chastity coming from these three sources, the world, the flesh, and the devil, by the three contrary practices: by the avoidance of the occasions of sin, by prayer, and mortification. Thus will you preserve yourself in the practice of this lovely virtue through life, and merit hereafter the reward promised the chaste by our Lord in the sixth Beatitude: "Blessed are the clean of heart, for they shall see God." Yes, they will see Him by the intimate communication of the Holy Spirit and the intuitive knowledge of divine things which is characteristic of the chaste in this life; and hereafter they will be admitted to see God face to face and enjoy Him in the kingdom of His glory.

SIXTH SUNDAY AFTER PENTECOST

FIRST SERMON—CATHOLIC EDUCATION

"Going therefore teach ye all nations."—Matt. XXVIII, 19.

I

1. The selection of a school where their children may receive a fitting education declared to be one of the most responsible acts in the life of a Catholic parent. The influences that should guide the parent in making that selection.

2. Declares that the Catholic system of education was instituted by our Lord, not because education was neglected in the ancient world, but because that education was founded on a false basis.

II

1. The Christian teachers have had from the beginning to carry on a fierce struggle with the forces of error. This struggle declared to be the continuation of the fight begun in heaven by Satan against the Incarnate Word.

2. The astute policy of Julian the Apostate to get hold of the youth of the nation and raise them up without religion, renewed in later ages by the enemies of the church. Appeal.

I

1. As the private versus the public school question is now attracting so universal attention, and as this attention will undoubtedly become more intense as the result of the Oregon misnamed "Com-

pulsory Education Bill" carried at the late election, through the united agency of the Scottish Rite Masons and the Klu Klux Klan, I wish to address you some words of instruction, dearly beloved, on the great subject of Catholic Education. And in doing so I will not at all touch on the political side of the question now agitated throughout the States of the Union.

It is a subject that on its own account should elicit the most compelling interest of Catholics, and especially of Catholic parents everywhere. For side by side with the duty of providing food and clothing for their children is the great parental duty of looking after their spiritual well-being, of procuring for them an education which will under God make them in their after life upright, moral members of society, and prepare them for their eternal destiny hereafter.

The problem of providing facilities for the Catholic education of the young is one that has at all times engaged the serious attention of the greatest churchmen, statesmen and scholars. It is one that is especially urgent in our time and country. Hence, one of the most urgent decrees of the third Plenary Council of Baltimore, held in the year 1885, is that which ordains that pastors within two years after the formation of their parish, erect a school for the education of the Catholic children of the parish. This being so, the important question to be answered by Catholic parents is this: to what school shall we send our children?

It is needless to say that in answering this ques-

tion the eternal salvation of the child and the desire to hand down the old faith unsullied with a full knowledge of its duties and practices should always decide their choice in selecting a school for their little ones. Our blessed Lord Himself has taught us this when He said: "What doth it profit a man to gain the whole world and suffer the loss of his own soul?" What advantage will it be to your children, my dearly beloved parents, to get a brilliant education, if in the acquiring it they are placed in surroundings where their faith or their morals will suffer loss?

Parents should also be guided on this point by the advice of their spiritual rulers, the popes and bishops of the Church, who are appointed by the Holy Ghost to govern and teach them. From them as sentinels on the watch-tower they will hear the note of alarm when danger threatens the spiritual well-being of their children. From them as the pastors and shepherds of their souls they will hear the truth, and receive salutary admonitions.

2. In looking over the programs of studies such as they are gone through in the schools of this country, we find that they divide the schools that follow them broadly into two classes. The ones are called secular or board schools—board schools, because school boards or committees are elected to take on the management of them; and secular schools, because the State authorities direct that only secular subjects shall be taught therein; the others are, in the main, our parochial or Catholic schools whose system is based on religion. To schools of the lat-

ter class you, my friends, are invited to send your children; whereas, the Authorities of the Catholic Church forbid you as Catholics, and forbid you under severe penalties, except in case of grave necessity, to send your children to the former ones. This discrimination made by the bishops of the Catholic Church invites us to an examination into the reasons why they do so.

And I say that an investigation however superficial into the principles which guide the managing boards of the secular or public schools discloses the most cogent reasons why the superiors of the Catholic Church reject the teaching there given, and sanction and command the teaching given in the Catholic schools.

When our Lord gave the commission to His apostles who were the first superiors of the Catholic Church to be the teachers of the future world, it was not that education was neglected in the world of His time. It was the golden age of Roman culture. The schools of the empire, which took in the greater part of the civilized nations of antiquity, had given posterity imperishable monuments of learning. Her artists, and writers, and statesmen, and philosophers, and poets, and orators, are our models in those different branches of culture today. The schools of Italy, and Greece, and Egypt, and Asia Minor, were famed throughout the world, and the monuments of literature, and law, and art, left by the peoples of those countries have never perhaps been surpassed or equalled.

But the defect that our Lord wished to rectify

was that the education there given was built on a false basis. No adequate thought had been given in their system to Him who is the Author, as He is the source of all knowledge, and who is none other than God Himself. For this reason St. Paul condemns in scathing language the teachers of the ancient world who, as he says, "professing themselves to be wise, they became fools, and they changed the glory of the incorruptible God into the likeness of the image of a corruptible man, and of birds, and of four-footed beasts, and of creeping things. Wherefore, God gave them up to the desires of their heart, unto uncleanness, to dishonor their own bodies among themselves, who changed the truth of God into a lie, and worshipped and served the creature rather than the Creator." And again, "in knowing all things that were in the world they knew not Him who was their Creator," and hence "men were without God in the world;" and this, though it needed only one step in the process of reasoning to discover Him, the relation between effect and cause.

The initial step taken to put knowledge on a Christian basis was taken then by our Lord Himself; and hence, no sooner did the apostles establish the Church in any city or country than they commenced to introduce the new system of teaching; and so from the beginning we witness the Christian school rise up under the shadow of the church, even as it does in all countries, missionary as well as Christian, today.

By this means the new teaching originated by

Christ began the work which in time changed the pagan civilization, such as it had existed in the world up to that time, into the Christian civilization, which has since prevailed in all the countries of the western world.

II

1. But the Christian teaching has always had to battle for its existence with the forces of error. Those are the inspirers of all the false teaching in the world. It is the continuation of the old struggle begun in heaven long ago, when Satan and his rebellious followers rose up against the Person of the Incarnate Word. "He was a murderer from the beginning," and hence his fondest care was to introduce sin and error among mankind. Before our Lord came he had the mastery of the world. Nor could he because of his pride relinquish the position he had usurped without a bitter struggle. This jealousy of Satan against our Lord is the cause of all the persecution of Christ's followers. And so we have in the first ages of the Church those ten dreadful persecutions of the Christians, or, rather, that one great persecution with ten accentuating epochs that was carried on for three hundred years, and where millions gave up their lives in testimony of their faith, and for the love of Jesus Christ.

2. After those days a man arose more astute and malicious than any of those that had preceded him. This was Julian the Apostate, the nephew of Constantine the Great, the first Christian emperor of Rome. Seeing that "the blood of martyrs was the

seed of Christians," and that material persecution only multiplied their numbers, he introduced a new method for the destruction of Christianity and the re-establishment of the Pagan tradition throughout the Empire. This was to get hold of the minds of the growing generation of Christians by compelling them to frequent the schools conducted by pagan teachers, and by offering at the same time valuable inducements to their parents to fall in with his designs. The personal enemy of Jesus Christ as he was, was vanquished in his design. The zealous pastors of the Church took under their special protection the little lambs of the flock. The faithful people listened to their warnings. The pagan schools and teachers alike were held by them in abhorrence. The faith of the children was saved; and the impious monarch when wounded in battle in the highlands of Persia, took his heart's blood and in rage and defiance threw it towards heaven, saying: "Thou hast conquered, O Galilean."

3. This policy of Julian has been adopted by the enemies of Christianity down to our own day. Their battle cry: "Education without religion," has been heard in every Christian country. And thus we see the secularists of modern times try to snatch the souls of the children from the bosom of Jesus Christ by compelling them to frequent secular schools, where the teaching of God and religion is taboo, and where instruction concerning this world only, and the present life, is imparted.

Thus it was with that school of infidel philosophers who rose up in France in the eighteenth cen-

tury led by Voltaire and others, whose teaching eventuated in the French Revolution, the most bloody and anti-Christian uprising of frenzied humanity that the world ever saw; where the dictates of mercy and humanity were thrown to the winds, and in their place stalked rapine and murder. In that orgie of slaughter the best blood of France was poured out like water, and the mob in their frenzy took a common prostitute from the streets of Paris, carried her in procession to the high altar of the Cathedral Church of Notre Dame, and offered her worship as the goddess of reason.

Thus it was in the France of the eighties of the last century, when the Free Masons and the members of other secret societies drove the religious teachers from the soil of their native country and set up the anti-Christian schools, schools subversive of, and inimical to, the teaching of religion. It was I think in the year 1882 that orders were issued from the *Grand Orient*, of Paris, the centre of Free Masonry in France, if not in the world, that the schools conducted by the religious teachers throughout France should be closed and the religious themselves expelled from the country. Their willing tool, M. Grevy, president of the republic, had to obey. Measures were taken by the Free Mason block who ruled the republic—rule it still—to have the property of the Religious Orders confiscated and themselves expelled from their homes. The orders of the secret societies were carried out with a thoroughness characteristic of the French people, by his successors, M. Coombes and others, with results

that are apalling to the very persecutors themselves. Crimes multiplied throughout the length and breadth of the land, and were it not for the salutary chastisement that a merciful God inflicted on them it would seem that the whole nation would have gone to perdition.

Thus it was with other countries dominated by the enemies of religion, and which it is not necessary to name.

The Christian School has also had its enemies coming from the modern un-Christian state which rules in many countries and which wishes through means of state schools, unified and standardized, to build up an autocratic form of government and to facilitate its imperialistic or other designs. But of these, in another discourse.

As to you, dearly beloved Christian parents, I appeal to you to do your duty by your own little ones in sending them to your own parochial school, where they will be taught religion and piety as the groundwork of all the other branches of knowledge; and where they will, under Christian guidance, grow up a pious generation who will honor God by their upright, Christian lives and will be your joy and crown of glory in this world and in the next.

SECOND SERMON—EDUCATION

The Public School System and Its Results

I

1. A review of the Common School system as carried out in colonial days shows that education in our country had everywhere formerly a religious basis. The more complex social and religious life of New York led to a modification of the school system in favor of secularism, a system which afterwards spread throughout all the States of the Union.

2. Archbishop Hughes's prophetic warning as to the results of secularism in education only too literally fulfilled.

II

1. Alarming results of the system as witnessed in present-day conditions of religion and morality in our country.

2. The Catholic stand for the teaching of religion in the schools is narrated, together with its magnificent results.

Exhortation.

I

1. You will remember that on last Sunday I treated of the great subject of Catholic Education. And on that occasion, after reminding you that our Lord Himself was the originator of the system, and that the Church, our Mother, has fostered it in every age and country as far as her influence could extend, I

pointed out the chief enemies of it in ancient and modern times. Those enemies were, first of all, Julian the Apostate, and before him his predecessors, the persecuting emperors of ancient Rome. In modern times they were chiefly Voltaire and the irreligious society of freethinkers and atheists that he gathered around him in the France of the eighteenth century. After them came, notably in the last century, the impious sect of the Freemasons who attacked the teaching of religion in the schools in every country where their influence held sway. Notable among these countries were France, Italy, Belgium and Portugal in the old world; and several of the South American republics, notoriously, and within recent memory, Mexico, in the new.

And now as to the origin of the secular, i. e., the public school system of our own country. It would be untrue to say that the system was instituted in antagonism to religion in general, although at the time of its introduction and spread throughout the States of the Union there were only too many impious and infidel doctrinaires disseminating their anti-Christian doctrines throughout the country. If we look to the beginnings of the educational system in this country we shall find that it had everywhere a religious basis. In Colonial days the life of the people was simple and primitive. The parental or common schools were supported by a tax which was allocated to the different schools of the district or municipality. And as the colonists of a district belonged ordinarily to the same religious denomina-

tion, there were little grounds for quarrel as to the teaching of religion.

However in the early years of the last century the more complex religious life of the great city of New York called for a modification of the school system as it had up to that time existed. A fifth part of the population of the metropolis was made up of poor Irish immigrants who came to the "land of freedom" from persecution and misery at home. They were unable to support separate schools of their own, and they refused on religious grounds to send their children to schools where a religion alien to that which they themselves professed was inculcated. To meet this state of affairs the municipal council of the city countenanced the formation of a society to look after the education of the children of those submerged citizens. This was about the year 1805. With various changes and counter-changes as to the name of the new society, it finally took the title of *The Public School Society of New York.*

The society was supported in part by private subscription, which was collected in such a way as to give it the character of a closed corporation, but chiefly from funds donated to it from municipal and governmental sources, and it carried on its activities for many years.

At first religious instruction of a kind was permitted to be given to the children, but this permission was afterwards withdrawn, so that the Catholic Irish were left wholly neglected.

Seeing the unfairness of its workings the great

Archbishop of New York, the Most Rev. John Hughes, carried on a suit before the municipal council, and afterwards before the legislative body of the state, sitting at Albany, petitioning the distribution of a *pro-rata* subsidy of the funds for the education of the Catholic children of his diocese. In this he was defeated, first, before the municipal council, and afterwards before the legislature, and this, I am ashamed to say, through the spirit of bigotry and intolerance that then obtained among the majority of the citizens and their Protestant pastors. From these days therefore a common school system of education without religion, copied after a decottial model elaborated for his subjects by the crafty and autocratic-minded king of Prussia, was adopted and finally spread to the other States, till now we have all over the Union the notorious fetish to worship and admire, eclept, "the Public School system of education of America."

2. Let me not be understood to say that the feeling that called forth the Public School system of education was opposed to, or subversive of religious principles in general; but, as was well observed by the great Archbishop of New York himself: "The policy of statesmen might be bad, while their intentions were good." And that the policy of this system *was* bad would be seen by reflecting on how it has operated on religious belief. "The system," he says, "has not yet been tested by its results," (this was in 1840) "but when they reflected that all morality was founded on religion, and that this was an attempt to make men moral on the basis of educa-

tion without religion, he would ask what could be the harvest that such culture would produce?" And he replied: "Time alone can proclaim and determine. For his own part he was of opinion, though it was not nominally infidelity, that it was practical infidelity; and that instead of sectarianism (in the future) they would have those with no feeling in favor of religion; that the bearings of the system were to produce men with no feeling but indifference for religion; unless, perhaps, a feeling of contempt for religion. The wise and immortal Washington," he continued, "he who had so much talent and so much dignity of character, leaving as it were the last words of the dying patriot to his country, said: 'Beware of the man who attempts to inculcate morality without religion.'"

II

1. So much for the great Archbishop Hughes of New York. In his day, as he wisely declared the Public School system of education was untested, and its results on the character and religious sentiments of the citizens of this great country could not yet be gauged.

But after the experience of eighty years in the working we see what are its results today. What are these results? What, but those which had been so shrewdly foreseen by the great statesman, and what even the common sense of the ordinary citizen might have conjectured.

When the Public School system was inaugurated in our country in the early days of the last century

America was a strongly religious, if Protestant, country. Well, the result was, that the first generation of children trained in the public schools of the United States turned out less religious than the generation to which their parents belonged; and the generation that succeeded them again was more irreligious still; so that now, we behold in our beloved America the newest phenomenon in the association of civilized peoples—a nation of agnostics and unbelievers, and the despisers of all religion. At the last census, out of a population of 107,000,000 citizens, 68,000,000 declared themselves before the censors as belonging to no organized body of religious worshippers; that is to say, that they professed themselves to be stark infidels. It has been computed that sixty per cent of the citizens of the United States are unbaptized. Two-thirds of the people are religious illiterates. As a consequence morality has everywhere waned throughout the land. Birth control and race-suicide in families are becoming the rule rather than than the exception. The churches are deserted, and family life is breaking down from irreligion. Ten years ago, the proportion of divorces to marriages was one in twelve. Today it is one in nine. Last year, in the great city of Chicago, there were less than forty thousand marriages, whereas there were in the same period and in the same city more than ten thousand divorces—more than one in four. Our own cities of the Western States show even a greater percentage still. The daily news items of our journals, what are they but a tale of rapine and murder?

Divorcees, that is, brazen adulterers are received on a footing of equality in the most exclusive circles of society; and are even made patrons and honored members of the churches.

I shall say no more.

2. In the meantime, the authorities of the Catholic Church together with their devoted people rose to the height of the occasion laid. Through their magnanimous and sustained generosity they laid the foundation of that magnificent structure of Catholic school teaching, grammar, high, and university, which is the wonder of the nation, and which has preserved and amplified the Catholicity of the country. Relying on God's providence they knew that in time He would raise up generous souls who would man those schools; and thus we have our religious teachers, men and women, the cream of Catholic talent and worth, give up secular pursuits where their abilities would command success, and devote themselves to the humble and self-sacrificing task of teaching. It is such schools conducted by such teachers that you are exhorted to stand by in the coming fight, and to support by your generous contributions.

You know the schools and you know the teachers, their ability and worth. I need not dilate on their qualities. Those schools have been raised through your own generosity in co-operation with your devoted pastors. Neither need I refer to the high quality of the education given there. You for yourselves see the results of it in your own children who frequented those schools in past years.

See then that you stand by those schools to which the cause of the faith you love is so intimately bound. Support them generously, and be prepared to make sacrifices financial and otherwise for their preservation and efficiency.

Thus will you enable them, in our generation as in past ones, to carry on their glorious work for the glory of God and the well-being of His people.

THIRD SERMON—THE "OUR FATHER"

The Address

1. Our Lord having assented to the petition of the disciples to teach them to pray, begins by instructing them as to the dispositions they should bring to the exercise.

2. Reason is given to show that the "Our Father" is the most perfect of prayers.

3. Three reasons are given to show why God deserves the name of "Father."

4. Why He would have us say "Our Father."

5. Why He would have us add "who art in heaven."

Practical advice as to the dispositions with which we should address God.

"Our Father Who Art in Heaven"

1. Once when our Lord was with His disciples one of them said to Him: "Lord, teach us to pray, as John also taught his disciples." And our Lord,

with His wonted affability, condescended to the petition of this earnest man. And opening His mouth He taught the disciples what has been ever since known as the "Lord's Prayer." And first of all, He instructed them as to the dispositions they should bring to this holy exercise. "Take heed," says He, "* * * that when you pray you be not as the hypocrites that love to stand and pray in the synagogues and corners of the streets, that they may be seen by men. Amen, I say to you, they have received their reward. But you, when you shall pray, enter into your chamber, and having shut the door pray to your Father in secret, and your Father who seeth in secret, will repay you. And when you are praying, speak not much as the heathens do. For they think that in much speaking they may be heard. Be not ye, therefore, like them; for your Father knoweth what is needful for you before you ask Him." After that He condescended to give them a prayer of His own composition. "Thus, therefore," says He, "shall you pray." "Our Father who art in Heaven"—and the rest, as you know it so well.

2. Now, I purpose with the help of God to give a series of instructions on this prayer of the "Our Father," and I begin with its opening words. But first let me say with regard to it that of all the forms of prayer, whether in the pages of the Old or of the New Testament, it is the most perfect, as the following reason will show:

Prayer made in the name of Jesus Christ and with the necessary conditions is always agreeable to

God and profitable to him who makes it. But can we pray more truly in the name of our Saviour than when we have on our lips the prayer that He Himself taught us? No: there is no prayer dearer to the heart of God, none more perfect, none more salutary, none that ascends with greater facility to heaven; since from thence it has descended. It is true we can employ other formulas and other expressions in speaking to God, but we cannot address to Him other petitions than those that are contained in the Lord's Prayer. And why? Because it contains all; because if we had need of anything else, the Saviour would doubtless have willed to express it in the prayer which He has taught us. In asking anything else, is it not as if you would say to our Lord: "I know my wants and what is useful and necessary for me better than Thou"? No, no; you do not know better than the Son of God what you ought to petition heaven for. Hear Jesus Christ, then, and say with heart and soul His divine prayer: "Our Father who art in heaven." * * *

Analysis of the Word "Father"

3. The first word that the Son of God makes us pronounce is the sweet name of "Father"—"Pater." Have you a favor to ask of an influential person in the world? You take care to commence by giving him the name and the titles that are dearest to him. So, according to the order of our Lord Himself, when we pray to God we forget, so to speak, all the attributes which put Him at too great a distance from us, and which could inspire us only with senti-

ments of fear; and we all, just or sinners, give to the God of Glory and Majesty the sweet name of Father; and this, because it is especially under this name which bespeaks indulgence and tenderness that He wishes to be known. And is not God truly our Father? Does not the Apostle Saint Paul say to us that our God is the source of all fatherhood; that is, of all goodness? Is not the Lord pleased to call Himself "the Father of mercies and the God of all consolation"? Oh, yes, the name of Father belongs truly to our God. The proof of this is in the great mysteries.

Of the Creation, of Providence, and of the Redemption

And, first, of the creation. Did He not create us? Did He not make us out of nothing? Did He not make us to His own image and likeness? And thus did He not earn the title of Father? We are the children of God, then. "We are the offspring of God," says Saint Paul, and it is "from Him we have life, and movement, and being." He created us to His own image and likeness, and He did not accord the same favor to other beings. This is why He wished that Holy Scripture should call Him the Father of all men, and especially of the faithful.

But His paternal goodness did not end there; for it is a father's duty to watch over and provide for his offspring. And our Heavenly Father watches continually over us, and with such solicitude that a hair cannot fall from our head without His permission. His tender providence sends us every day

the things which sustain our life. He provides us continually with food, and raiment, and lodging, so that we are in want of nothing. He has us "engraven in His hands"! this God of mercy. He assures us that He will never abandon us. "Can a woman forget her infant, so as not to have pity on the child of her womb? and if she should forget, yet will not I forget thee!" Nay, He wills even that a prince of heaven be always at our side to watch over and protect us. We are the children of God, then, and we have received the spirit of children of adoption, in virtue of which we cry: "Abba," "my Father."

But, alas, we have sinned! We were made the children of the devil; and heaven was closed against us. But God has redeemed us, and by so doing He has acquired a new title to Fatherhood. "Behold what manner of charity the Father hath bestowed upon us that we should be called and should be the children of God." See His beloved Son made flesh and laden with our iniquities. "He is made obedient even to the death of the cross" to purchase us, and to save us; to make us the children of God, His brothers, and the co-heirs of His glory. I have a good right then to address you those beautiful words of the Apostle St. John: "My beloved, we are now the children of God, and what we shall be is not yet seen. We know that when He shall manifest Himself we shall be like Him, because we shall see Him as He is."

Divine Lord, it is not without a design full of charity that You wish our prayers to commence

with this word, "Father." It is in order, moreover, that this sweet name may inspire us with a firm confidence in the goodness of Him to whom we pray. In fact, what is it that God will not give to those who address themselves to Him, since He gave them the grace to be His children before even they began to pray to Him? Since He grants us then the liberty to approach Him as children approach their father to ask him all that we wish for, it is scarcely in His power any longer to refuse us anything. And this is what He seems to intimate to us in the Gospel: "If you then, all wicked as you are, know how to give good things to your children; how much more will not your Father, who is in heaven, give good things to those that ask them of Him?"

OUR Father

4. But let us proceed. Our Lord has taught us to say, not "My Father," but "*Our* Father." And why?

Is it not in order to excite charity among us, and to teach us that we ought to desire the good and the spiritual advancement of others even as we desire our own; and that we ought to ask the favors of God for them even as for ourselves? God willingly hears a Christian who prays not only for himself but also for others.

He wishes that we say "Our Father," in order to bring home to us the fact that we are all brethren, and that we have only one sole Father, who is in heaven—in order that we may renounce pride and self-love which incite us to lift ourselves above

others—in order that we may destroy among us all seeds of hatred and discord, and that we may live together in the unity of faith, of sentiment, and of word. The early Christians so well understood the meaning of the words "Our Father," that St. Luke could say of those of Jerusalem that "they had but one heart and one soul in God," and the very pagans seeing them so intimately united, cried out in astonishment: "See how they love one another."

Who Art in Heaven

5. God is everywhere; He fills all space by His immensity. Why then does our Lord wish that we say "Our Father, who art in Heaven"? It is because in heaven God has established His throne. It is there that He manifests His majesty and His glory to His elect. It is there that He multiplies the outpourings of His liberality, and causes happiness to flow into the souls of His saints. It is because our good Jesus wishes to awaken our faith and strengthen our hope by putting in some sort before our eyes the ravishing objects which ought to satisfy the infinite desires of our hearts. It is because He would point out to us the home of the elect, where we expect our "exceeding great reward," and towards which we ought to lift our thoughts and aspirations, and where we ought to try to arrive.

Yes, when we say, "Our Father, who art in heaven," let us lift our thoughts above the things of earth. Let us take care not to wish or ask for temporal advantages which are often very dangerous, when our heavenly Father invites us to ask Him

for eternal goods. God loves you, for He is your Father. He knows your wants. He knows what is necessary for you, what will be of advantage for you to obtain. Have confidence. He will grant you temporal blessings; but it will be when "you seek first of all the Kingdom of God and His justice; then all things else will be given you" as a surplus.

Again, when you say, "Father, who are in heaven," enter into your own heart; it is there that you will find Him. Where the King is, there is His court. And did not our Lord say, "If anyone love Me," i. e., if anyone is in the state of grace, "My Father will love him," and "We," i. e., the Father, and the Son, and the Holy Ghost, "will come to him, and We will take up Our dwelling place in his heart." You have no need to look beyond the stars, therefore, when you are at prayer. Close your eyes. Enter into the chamber of your heart, and close the door behind you. Close the entry of your heart to worldly thoughts and concerns. Pray to your Father in secret, and your Father will hear you. You will find a heaven of peace and joy in your interior, and you will be constrained to cry out with St. Thomas, and this without hurt to heart or head: "My God and my all!"

The Purpose

Every time you wish to address your prayer to God, don't forget to say to yourself: "I am going to entertain myself with my God, and to speak to Him of the things I want for my soul and for my body. I will speak to my God, whereas, I am but dust and

ashes. I will speak to my God, who is in heaven; who permits me to call Him Father; to my God who loves me as an only child; who each day watches over me and covers me with His Paternal solicitude. He knows my wants; but He wishes that I pray to Him. I ought then to make my prayer with all the confidence of a child who speaks to his father." Yes, it is thus that you must pray to your Father who is in heaven. Repeat often the prayer the Lord has taught you, and be assured your God, your Father, will listen attentively to your petitions; will hear them, and will grant you grace to make you happy in this world and in the next.

SEVENTH SUNDAY AFTER PENTECOST

FIRST SERMON—EDUCATION

Deficiencies of the Public School System

1. Defines education to be the culture of the faculties in man. Declares: First, that these faculties are given us in an undeveloped condition. Second, that every one of them has been grievously wounded by sin. Third, that the Catholic child regenerated by Baptism is a child of God and an heir of heaven.

2. Declares that the purpose of education is to prepare the child for its future destiny in this world and the next. Shows that the Public School system is vicious, since it ignores the supernatural destiny of the child, and re-establishes once again in the world the purely pagan system of teaching rejected by Jesus Christ.

3. Declares that the other faculties of will and heart are directed merely by the inculcation of a natural system of ethics.

4. This viciousness becomes intensified in the High School and University in as much as, first, the youth who attend them enter on the more perilous years of their mental development; second, the presentation of falsehood by teachers often becomes more aggressive and plausible; third, a sexual knowledge is imprudently imparted there; and fourth, unrestrained familiarity is permitted among boys and girls.

5. Results show the disastrous effects in after years in the lives of men and women who were edu-

cated at the public schools, and the loss of faith and morality to a large percentage of our present population.

1. In a former discourse I treated of the origin and history of Catholic education and the opposition it has had to battle with coming from the world and the devil, and the sad results of that opposition.

As the subject is of such transcending importance in itself, and as the Christian training of our youth has such a bearing on the future Catholicity of our country, I will with your forbearance return to the treatment of it once again today. And as a preliminary I will first of all define what I mean by the term education.

Education from the etymology of the word signifies the drawing out or cultivation of the powers or faculties in man. What are these faculties? When we look into the being of the child we find it to be endowed with several faculties, some of which belong to its spiritual, some to its inferior or sensitive nature. To the former class belong the mind and will; and to the latter, the passions and senses exterior and interior. Besides it has its physical powers which need training and development.

Again, we have to take into account, first, that every one of these faculties, whether they belong to its superior or to its inferior nature, has been grievously wounded by original sin; second, that they are given it in germinal form and hence need cultivation and development; and, lastly, that the Catholic child has been regenerated by Baptism and

is by consequence a child of God, and an heir of heaven.

2. Now the purpose of education is to cultivate those spiritual, sensitive, and bodily faculties in such a manner as to prepare it for its future life in this world and in the next. Mark what I say, the purpose of education is to cultivate those various powers in such a manner as to prepare the child for its future life, not only in this world, but in the next.

From infancy, aye, and if we could investigate it from long before its birth, the process in the spiritual development of the future man or woman has commenced, and the sentiments and emotions in the mother's heart whilst she is bearing it lay out the paths of its future career whether of success or failure. Impressions received while still in the prenatal state implant in it the seeds of temperament and talent which in after life develop into settled traits of character.

But enough, let me only say that when reason dawns on the child's soul these faculties are in it in a comparatively undeveloped state, and it is the business of the teacher to begin their cultivation and to prepare the child for its destiny as laid out by its Creator. Let us now turn our thoughts to the study of the systems of education as they are carried on in the public and in the parochial school, and see what are their respective aims, and how they are equipped to carry out the education of that little soul. And first as to the public school which alone I shall treat of in this discourse.

The public or secular school, as its name implies,

purposes to prepare the future man or woman for a position in this world merely, and has no views beyond the horizon of secular things. It ignores the ultimate destiny of the child; has no concern to prepare it for the life to come; and hence leaves out of its educational program all reference to God and religion. This elimination cuts away at a stroke the whole supernatural element which must form the basis of all true culture in the Christian, and re-establishes once again in the world the purely pagan system of teaching rejected by Jesus Christ. It eschews the inculcation of any form of religious worship; lays aside revealed truth in the teaching of its pupils, and occupies itself wholly with the imparting of knowledge concerning the things of this world.

3. Besides, in the education given in the public schools the other faculties of will and heart and the powers of the sensitive nature are trained merely by the inculcation of a natural system of ethics such as had place in the educational systems of pagan Greece and Rome.

In all this I lay no blame on the teachers themselves. They may be unbelievers; many of them are. They may be good, pious Catholics; many of them are. But whether Catholic, Jew, or unbeliever, they have no liberty. They are bound by strict rules and under severe penalties to inculcate no form of religious worship to the children under their care. That is a banned subject which may not be referred to during school hours.

Religion may be inculcated or practised in the

church, or in the home; but it has no place or tolerance in that imposing temple of secular and profane culture raised by a professedly Christian people—I mean the public school. To such a den of worldliness and unreligion with its natural concomitants of the total suppression of the supernatural and the starvation of their spiritual faculties and aspirations, you, dearly beloved Catholic parents, are invited to entrust the jewels of your homes, the dear children given you by God to be formed to His knowledge and love.

During the serious hours of the day, and throughout the whole formative period of their lives, you are so to devote your little ones. Within its halls their minds will be stocked with every conceivable branch of knowledge except that which will be really valuable to them for the life of the hereafter. The knowledge of God, of religion, and of Christian morality will be banned from their school lives, while the twin faculty of heart and will, will be allowed to run fallow, or to grow such vicious weeds of habit as they may pick up in their intercourse with one another and with the world. No account will be taken of the diseased condition of their souls consequent on their having been begotten of a fallen stock, and no helps of prayer or the Sacraments will be invoked or ministered to stay them amid the difficulties of life, or to repell the temptations coming from the world and the devil.

I ask you as responsible, Christian parents, as reasonable men and women, is this the kind of training you wish to procure for your children?

In the school your little ones will have to rub shoulders with children coming from immoral and irreligious homes, children who know nothing of morality; from the homes of the divorcee, the infidel, the Jew, and the pagan; children, it may be, of masterly dispositions, who will gain an ascendency over your little ones, but whose morals are often as corrupt as the dunghill.

When your children leave the Grammar School and enter the High School or University they will be confronted with the same agencies of worldliness and unreligion. Nay, here they will have greater difficulties to preserve their faith; for they enter on the more perilous years of their mental development, and the presentation of falsehood by their teachers often becomes more aggressive, and is surrounded with a greater glamour of plausability. In those schools a sex knowledge is imparted which it ought not to be the function of the teachers to give, and this amid accompaniments which are often dangerous to morals. The blandishments of sex will have full sway by the freedom of intercourse allowed to boys and girls at the most unsteady period of life, without proper supervision, blandishments which are enough to try the virtue of the strongest.

5. I will not here refer to evils that I have known, nor to the disasters that I could point to in the after years of men and women as a result of exposure during their formative years to influences such as I have described. I could point to the colossal disaster to the whole nation in the loss of religious belief in less than three generations of sixty per

cent of the population, the descendants of those who seventy or eighty years ago were a deeply religious, if Protestant people. All the impiety and irreligion that we witness in the United States today are in good part the evil fruits brought forth from the evil tree of a purely secular and Godless education.

SECOND SERMON—EDUCATION

The Public School System and the Catholic System Contrasted

I

1. Declares that in the Public School system of education no thought is given to the diseased condition of the faculties in the child deriving its origin from a tainted stock, and no supernatural helps of prayer or the Sacraments are sought or ministered. In the same system the supernatural aspirations of the child of God for prayer and piety are left unsatisfied and its passions are left undirected and uncontrolled.

2. Tells how a false and degraded theory about man's origin is inculcated, while, as to its future, the child is invited to look forward to annihilation as its ultimate destiny.

II

1. To the system of education given in the secular schools is contrasted the system carried out in our

parochial schools, and the superiority of the latter system is shown.

2. The intellectual gifts of the teachers in the one and the other system being assumed as equal, the superiority of the teachers in the Catholic schools is shown.

Exhortation.

I

1. In my last discourse on Catholic Education I took exception to two great drawbacks in the Public School system of education: first, that it completely ignores the supernatural in the training there given, and prepares its pupils merely for a temporal career in this world; and second, that it makes little attempt to train the will or heart, or does so only through the inculcation of a purely natural system of ethics such as was inculcated in the schools of pagan Greece and Rome.

Today I continue to review other vicious qualities in the Public School system of education, and I say that in it no thought is given to the diseased condition of the faculties of the child deriving its origin from a tainted stock, and no supernatural helps of prayer or the Sacraments are sought or ministered. It results from this that the supernatural aspirations of the child of God for prayer and piety are left unsatisfied. And its passions becoming vehement and depraved as it grows in years it finally falls into habits of sin which threaten its eternal salvation.

In time its spiritual instincts become stunted, if

not completely atrophied, so that later on in life the man or woman can no longer appreciate spiritual things, and is become, in the words of Scripture, "like the beasts, is become as one of them."

2. The histories tell us that one of the most dastardly things perpetrated by the miscreants of the French Revolution was to take the young Dauphin, the child of King Louis XVI and Marie Antoinette, and the heir to the proudest throne in Christendom, and to hand him over to a coarse and cruel cobbler; and in order to bring ridicule on the royal dignity, it was ordered that he be reared as a common rustic, to be kicked, and cuffed, and starved, and exposed to the jibes of the vilest elements of the population. The result was that he grew up a plebean and a clown, and afterwards disappeared among the populace. I ask you, is not the action of the Catholic parent who would send his child to the public school somewhat like that of the miscreants I have described?

The Catholic child regenerated in holy Baptism is made a child of God, an heir to the kingdom of heaven. Its soul is the sanctuary of grace, and this gives it a dignity beyond compare. Its spiritual faculties are all raised to the supernatural order, and they thirst for the supernatural aliment. When you send such a child to the secular school, what do you do? You entrust the child of God to the subtle influences of a wholly worldly and natural environment where the supernatural is wholly ignored as if it were of no concern. Natural and worldly things are thrust forward to usurp its place,

and their vulgar pretensions are held forth as alone worthy of its thought and ambition. By degrees a false and degrading theory about man's origin is put forward to supplant the knowledge of God, the Creator; and the man is made to look down to vile forms of brute creation for his ancestry; while as to his future they invite him to look forward to annihilation as his ultimate destiny without hope of a life beyond the grave, or any manner of reward for a career of honor and virtue.

II

1. Let me contrast briefly with this system of secular education such as obtains so universally in this country, the Christian system of education such as is carried on in your parochial schools, in the schools primary and advanced under the patronage of the church throughout America.

I have said that when we look at the being of the child as it was created by God, and when the light of reason dawns upon it, we find it endowed with three great faculties: the mind, the will, and the powers of its inferior nature. The mind is capable of all knowledge, natural and supernatural. The will is the mistress of the soul and directs its actions through life. These powers properly cultivated under the superintendence of religion bring out the virtuous and enlightened Christian, while the faculties of its inferior nature formed to religion and morality cause the child to grow up before God and before society a perfect thing, a precious flower in the garden of humanity, and to be prepared to take

its place afterwards in the world as a noble specimen at once of the upright Christian, and the knowledgable man or woman of affairs.

The first power to be cultivated in the little child is the mind, for it is the guiding faculty; and the will and heart are influenced by its direct and intelligent action. And the primary truths to be inculcated are those concerning God and religion; for those form the basis of all Christian culture. Indeed truly Christian parents do not wait for the full blow of the mental powers to begin the Christian education of their little ones, but while little better than infants they give a religious turn to their temperament as well by their own parental care as by the holy example of their lives.

Concurrently with the enlightening of the intellect must be taken up the training of the will and heart by directing the former in the performance of virtuous deeds, and by training the latter in the subduing of its passions, and in the eliciting of tender affections towards God, and in the practice of prayer and piety.

I would have you clearly understand that in the training thus of the faculties in religion the lessons given must not be looked on as mere school tasks. Religion is a life, a tradition, an atmosphere, which permeates the whole life of man, and is to be the chief incentive in all his other studies. In the education thus simultaneously of mind, and will, and heart, backed up by the Christian training of the inferior powers, which is according to the order of nature, there is brought about a symmetry of de-

velopment in those faculties which eventuates in the perfect man. Moreover, their simultaneous culture helps and strengthens the one, the other. The aids of prayer and the Sacraments curb the impetuosity of the growing passions, and come to meet the deficiencies of nature and the disorder introduced into it by sin. As a result, we see that given equality of opportunity the pupils of the Catholic schools almost invariably outclass those raised in the public schools, turn out better balanced men and women, and more successful ones in meeting the difficulties that confront their after life in the world.

2. I speak not here at all of the intellectual and moral gifts of the teachers in the one or the other class of schools. I assume that in these qualifications they are without reproach. Where the superiority of the teachers in the Catholic schools comes in is that in this country they are almost invariably religious, men and women who have left the world to devote themselves solely to this great work of the education of the young; are themselves specialists in the science of religion, by the consecration of themselves to a life of perfection; and seek nothing in their service but the glory of God and the well-being, spiritual and temporal, of the children entrusted to them.

Let me conclude then by exhorting you as good Christian parents, first of all, to render thanks to Almighty God for the great benefit of having Catholic schools in your neighborhood to which you can without much inconvenience send your children; then, to send those children promptly to school on

the opening day; to have them attend diligently throughout the scholastic year; and, lastly, to help financially your pastors, so that they may be enabled to keep your parochial schools in a good, efficient state, to pay a competent staff of teachers, and thus bring credit on yourselves and on them.

THIRD SERMON—THE "OUR FATHER"
The First Petition

1. Recapitulation. The plan of the divine prayer is exhibited, and its riches and graces are shown.

2. In the first petition we beg not that God may be sanctified in Himself, this would be an injury to Him and a blasphemy, but that His glory may be extended and His Name exalted among all men.

3. The petition has special reference to the conversion of infidels, heretics and sinners. It brings home to us the duty we all have of honoring God by our own lives, and of striving so that He may be honored by the lives of others.

"Hallowed by Thy Name"

1. I have already commented on the opening words of the Lord's Prayer. I have pointed out the titles on which is founded the most beautiful and touching appellation of Father with which it commences. I have explained why our Lord would have us address Him by the common appellation of OUR Father. I have shown why although God be everywhere, yet He would have us lift our hearts in

prayer to Him in Heaven. I have shown how the just man's heart is the abode of God, and how our Lord would have us enter thither during prayer and shut out from it all worldly thoughts and concerns.

Plan of the Prayer

It becomes my duty now to comment on the second member of the prayer: "Hallowed by Thy Name." But before doing so let me lay before you the plan of this divine prayer as given us by our Lord. It is made up of two distinct parts—the address, and the petitions. The address is as I have already explained to you. The petitions are seven in number, and they contain all that we can ask of God, whether for the advancement of His own glory, or for our interests, spiritual or temporal.

The first three petitions have respect to God, and in them we beg Him—that His name be blessed—that He would reign over us—and that His will be accomplished. In putting these petitions at the beginning of His prayer our Lord would recall to our minds the first end of prayer. That end is none other than to honor God. And as well-reared and dutiful children seek to have their father esteemed and honored in preference to themselves, so we put at the head of our prayer those petitions that concern the honor and well-being of our Heavenly Father, before we petition Him for the things that concern ourselves.

In the other four petitions we lay before God our wants: we beg Him for the nourishment of our soul

and body, the necessaries of life; we pray Him to grant us the pardon of our sins; to aid us in our weaknesses, in order to overcome temptation; to deliver us from all evils of this life and the life to come.

Such is the plan of this divine prayer which contains all that is most salutary; all that the most learned doctors, and souls the most advanced in holiness can say. It is an inexhaustible treasury of riches and grace. Of this you may judge by the wealth of meaning underlying the words of the first petition: "Hallowed be Thy Name." In addressing ourselves to God, just as in petitioning an influential person of the world, we desire and we petition only the things we stand in need of. Now nothing is wanting to the Divine Nature. It possesses all imaginable perfections in an infinite degree. It can receive nothing in time which It did not possess from all eternity. It is not susceptible either of increase or augmentation; since it is infinite and perfect in all orders. The Name of God denotes His essence: that is to say, God Himself: all that He is, all His being, all His divine attributes and perfections; in such sort that this Name is infinitely holy and unchangeable.

God's External Glory Petitioned

2. What do we ask then by this first petition of the Lord's prayer: "Hallowed be Thy Name"? Do we petition that God become more holy still? This would be to do an injury to Him who is Holiness itself, and whose perfections are infinite. What we

petition God for then has reference neither to His perfections nor to His nature, but solely to His external glory.

"Hallowed be Thy Name." Behold the first desire of a good child: he desires that his father be known, loved, cherished, and esteemed in the world. Such is the aspiration, and such is the wish that you form at the commencement of your prayer. You testify to your Heavenly Father the ardent desire that you have to see Him who is worthy of all glory revered, served, glorified, and adored by the whole world. You beg that His Name, that is, Himself, be blessed and exalted by all men. You beg that God would grant you the grace necessary that you also may be able to contribute to the glory of your Father, and offer your share of the homage due to Him by living in grace and in the practice of good works.

Such is the first petition we make to God after having acknowledged Him as our Father; because, as St. John Chrysostom says, "the desire that God be glorified is essential to a Christian; and the glory of God ought to be his first and principal object—the object that should occupy the first place in his heart."

In order that you may have a more perfect comprehension of this petition you must know that although God is infinitely holy, nevertheless, His holiness is very far from being acknowledged by the whole world. To see this you have only to cast a glance over the earth, and see

Who Are the Peoples that Inhabit It.

3. We cannot be ignorant of the fact that there are still whole peoples who have not the happiness of knowing the true God; who do not honor and adore Him. Such are the nations who are still in the darkness of paganism and idolatry. Again, many know the true God, but they do not know Him as He wishes to be known. They do not render Him the homage of a pure faith and a perfect worship. Such are heretics and schismatics. Besides those two classes, see the many others who, though they were reared in the true Church of God; and who, though they believe the Word of the Heavenly Father whom they adore; yet they do not glorify the Name of the Lord; for they live bad lives. These are sinners.

Well, when we make this petition, "Hallowed be Thy Name," we beg that God would deign to cause the light of faith to shine before the eyes of poor pagans, that they may come out of the darkness of infidelity and enter into the flock of Jesus Christ. We pray Him to deign to recall unhappy heretics into the bosom of the true Church of the Saviour. We pray Him to touch the hearts of sinners and lead them to a lasting conversion, to a sincere penance. We beg Him to cause us all to be convinced that there is nothing which we ought to fear so much as to offend the Lord or to lose His grace. Behold the petition contained in these words, "Hallowed be Thy Name." We pray that in all parts of the world hearts may be lifted to God; may attach themselves to God, and present to Him a homage

pure and holy and worthy of Him, as the angels and the elect pay it to Him in the Kingdom of Heaven.

Your Personal Duty

I want you to note well that in petitioning that the Name of your Heavenly Father be blessed, you acknowledge that you ought also to do all you can that this adorable Name be in a worthy manner glorified among you. You take then the resolution of performing your works, of acquitting yourself of your duties, of transacting your affairs for the greater glory of God.

You will, moreover, by good advice and salutary instructions, try to lead your children and those under you to conduct themselves in a Christian manner like yourselves. You will not say, you will not do, and you will not allow, anything that can displease God. You will prevent evil wherever you can. You will object to anyone's giving forth curses and blasphemies among you. You will constantly give good example. You will apply to yourselves, and you will fulfill those words of the Saviour: "So let your light shine before men that they may see your good works and glorify your Father who is in heaven."

Is it thus we act? Alas, how our acts and our conduct contradict our vows and our prayers! See and judge. Each day we say: "Hallowed be Thy Name." May God be known, loved, honored and served by the whole world; and each day we outrage the Lord, and each day our criminal mouth gives forth curses and imprecations; each day we deliver

our hearts to sin. Each day you say: "May Your Name, O Lord, be blessed"; and you do not what you could and ought to do to extend the glory of God. It is through your fault in fact that your children and those under you remain in a guilty ignorance of the things of God: of the truths of religion. And as to those children, you send them perhaps to schools where religion is not taught, and you hand them over to the company of the irreligious, who lead them into vice and disorder. Among you the Lord is neither known, nor loved, nor served. The fault is yours, and you who act thus are wanting in an essential duty.

From this moment let us renounce what God forbids. Let us renounce sin. Let us love to procure the glory of God. Let us seek before all things the kingdom of heaven; that is to say, God Himself and holiness which conducts us to Him. Then we shall say with truth: "Hallowed be Thy Name," and God will hear us. He will be blessed in us and around us, and His benediction will become our portion for this world and the next.

EIGHTH SUNDAY AFTER PENTECOST

FIRST SERMON—THE EVIL OF THE PUBLIC OR MIXED SCHOOLS; TEACHINGS OF THE POPES AND BISHOPS

"If he will not hear the Church let him be to thee as the heathen and publican."—Matt. XVIII. 17.

I

1. Letter of Pope Pius VII to the bishops of the Catholic world, 10th July, 1800.

2. Pope Pius IX in a letter to the Bishops of the Catholic world in 1849, and again the same holy Pontiff in a letter to the bishop of Fribury in Germany and in other documents, writes most strongly against the detestible heresy in those who would remove the authority and influence of the church from the teaching of youth.

3. Not less emphatic was Pope Leo XIII on the subject of education. In one of his very latest letters to the bishops of Austria, Germany and Switzerland, he calls upon them to have the children of Catholic parents removed from what he calls mixed schools, and that they ought to have their own schools, where they are to be taught by Catholic teachers.

II

1. In accordance with the teaching of the Sovereign Pontiffs the bishops of the United States in the first Plenary Council, held in Baltimore in the year 1866, gave forth a most weighty document detailing

the evils to Catholic children from having them taught in the schools frequented by non-Catholics, and in an atmosphere such as that which obtains in the public schools of this country.

2. The piece ends with an important rule laid down by the Sacred Congregation of the Holy Office in Rome, 1875, regulating the conduct of confessors towards parents who refuse to follow the direction of the church in the matter of the education of their children.

I

"There are few aspects of the Church's relation towards civil society today that seem more generally misunderstood and more severely criticized . . . than her attitude on the important question of the education of youth. It is a matter of painful regret to her that a rigid sense of duty impels her to a course of action which is at variance with the popular thought and the formal legislation of States in many parts of the world.

"This does not arise from any want of respect for rightly constituted authority. Submission 'to the higher powers' has always been a leading principle in her teaching in every age, and if there is a seeming departure from it when the education of her children comes up for consideration, her answer will be given in the words of St. Peter to the Jewish High Priest: 'We ought to obey God rather than man.'"

Such are the words of the Right Rev. Bishop Higgins of Ballarat, Australia, in his charming pamphlet, "The Church and Education," and they will show

why the popes and the bishops of the Church are opposed to the system of secular or mixed schools for Catholic children, and why they call upon us to make sacrifices for the upkeep of our parochial schools. They will also help you to understand the reasons and meaning of the decisions they have come to and the laws they have time and again enacted on education, and why they have insisted that Catholic congregations should erect school-houses of their own when they are dissatisfied with the education offered elsewhere. On this subject the most entire unanimity exists among the hierarchy, from the Sovereign Pontiff down to the youngest bishop.

Let me then read for you some of their teachings of this subject.

1. Pope Pius VII thus teaches the bishops of the Catholic world, 10th July, 1800: "It is your duty," he says, "to take care of the whole flock over whom the Holy Ghost placed you bishops; but in particular to watch over children and young men. They ought to be special objects of your paternal love, of your vigilant solicitude, of your zeal and all your care.

"They who have tried to subvert societies and families, to destroy authority divine and human, have spared no pains to infect and corrupt youth, hoping thus the more easily to execute their infamous projects. They know that the mind and heart of young persons like soft wax to which one may give what form he pleases, are very susceptible of every sort of an impression. . . . Examine, therefore, with the greatest attention to what manner of per-

sons is confided the education of children and of young men in colleges and preparatory schools; of what sort are the instructions given in them; what sort of schools exist among you; of what sort are the teachers in the lyceums." Thus, Pope Pius VII.

2. Pope Pius IX, in a letter to the bishops of the Catholic world on 8th December, 1849, tells them: "It is incumbent on you and upon ourselves to labor with all diligence and energy and *with great firmness of purpose*, and to be very vigilant in everything that regards schools, and the instruction and education of children and youth of both sexes. For you well know that the modern enemies of religion and human society with a most diabolical spirit direct all their artifices to pervert the minds and hearts of youth from earliest years. Wherefore, they leave nothing untried, they shrink from no effort to withdraw the schools and every institution destined for the education of youth from the authority of the Church and the vigilance of her holy pastors."

The same Sovereign Pontiff in two allocutions severally of 1850 and 1851, formally condemns the assumption of power by the State by which it arrogates to itself the right to the *whole* direction and management of common public schools in Christian nations. "The exclusive control of public schools," he says in effect, "in which the youth in any Christian State are educated . . . may not and must not appertain to the civil power; nor belong to it to such a degree that no other authority whatsoever shall be recognized as having any right to interfere

in the discipline of the schools, the arrangement of the studies, the conferring of degrees, and in the choice or approbation of teachers."

Here we have a clear definition of the right of the Church in every Christian land so to interfere in the public education of Christian youth that she shall be consulted and obeyed in whatever concerns the spiritual direction of the schools of public instruction.

Finally, in the forty-eighth Condemned Proposition of the *Syllabus* promulgated in the year 1864 (and we must look upon the pronouncement of the Pope as the authentic and infallible teaching of the Church) Pius IX teaches Catholics their exact duty with regard to public education as by law established: "Catholics," he teaches, "cannot approve of a system of educating youth which is unconnected with the Catholic faith and the power of the Church, and which regards the knowledge of merely natural things as only, or, at least, primarily, the end of social life."

And again, the same holy Pontiff in a letter to the bishops of Southern Germany, says: "There is no doubt that the greatest injury is inflicted on society when the directing authority and the salutary power of the Church are withdrawn from public and private education on which the happiness of the Church and of the commonwealth depends so much. For thus society is little by little deprived of that truly Christian spirit which alone can permanently secure the foundation of peace and public order, and promote the true and useful progress of civilization.

And in truth, *a system of teaching which not only is limited to the knowledge of natural things and does not pass beyond the bounds of our life on earth, but also departs from the truth revealed by God, must necessarily be guided by the spirit of error and lies.* And education which without the aid of Christian doctrine and of its salutary moral precepts instructs the minds and moulds the tender hearts of youth which is so prone to evil, must infallibly produce a generation which will have no guide but its own wicked and wild conceits and which will be a source of the greatest misfortune to the commonwealth and to their families.

"But if this detestable system of education, so far removed from the Catholic Faith and ecclesiastical authority, becomes a source of evils both to individuals and to society when it is employed in the higher teachings and in schools frequented by the better class, who does not see that the same system will give rise to still greater evils if it be introduced into primary schools? For it is in these above all that the children of the people ought to be carefully taught from tender years the mysterious precepts of our holy religion, to be trained with diligence to piety, good morals, religion and civilization. In such schools religious teaching ought to have a *leading place* in all that concerns education and instruction that whatever else the child may learn may be subsidiary to it. The young, therefore, are exposed to the greatest perils whenever in the schools education is not closely united with religious instruction.

"Those who pretend that the Church ought to abdicate or suspend her control and her salutary action upon the primary schools in reality ask her to disobey the command of her Divine Author, and to be false to the charge she has received from God to guide all men to salvation. And in whatever country this pernicious design of removing the schools from the ecclesiastical authorities should be entertained and carried into execution, and the young thereby exposed to the danger of losing their faith, there the Church would be in duty bound not only to use her best efforts and to employ every means to secure for them the necessary Christian education and instruction, but moreover would feel herself obliged to warn all the faithful, and declare that *none can in conscience frequent such schools as being adverse to the Catholic Church.*"

3. Not less emphatic on the subject was the illustrious Pontiff, Leo XIII. In one of his very latest letters to the bishops of Austria, Germany, and Switzerland, he wrote thus: "Catholics are not, especially for children, to adopt mixed schools, but should have their own schools, and should select for them excellent and well-appointed teachers. Very perilous is the education in which the religion is either vitiated or non-existent; and we see that in schools known as mixed, either of these alternatives is frequently realized. Men must not allow themselves to be easily persuaded that instruction and piety can be kept separate with impunity. If it is true that no part of life public or private can be exempt from the duty of religion, neither is there

any age when this duty can be less ignored than that early period when wisdom is lacking, when the mind is fresh, and when the heart is exposed to so many fascinating causes of corruption. *To so organize education as to remove from it all points of contact with religion is to corrupt in the soul the very seeds of beauty and virtue, and to bring up, not defenders for the fatherland, but a pest and a scourge for the human race.*

"Suppress God, and what consideration can be alleged to keep young people to their duty, or to call them back to it when they have turned aside from the straight path of virtue, and are moving downward toward the abysses of vice? In the second place, not only should religion be taught to children at certain hours, *but all the rest of the instruction should, as it were, exhale a perfume of Christian piety.* Where this is not the case, where this sacred aroma does not penetrate and enliven the minds of teachers and pupils, instruction of whatever kind it may be, will produce but little fruit, but will on the contrary be attended by very grave inconveniences. For almost every science brings with it its own perils, which the young cannot escape if their minds and hearts be not held in check by divine restraints.

"Let then the transmission of the various branches of human knowledge remain conjoined with the culture of the soul. Let every degree of instruction, in whatever line it may be, be penetrated and animated by religion, and let religion so rule by its majesty and sweetness as to leave as it were

in the souls of the young a stimulus to well-doing. . . ."

II

Teachings of the Bishops of America

1. Not to weary you, my dear people, with further quotations from the Sovereign Pontiffs on this important subject of religious teaching in schools, let me conclude by quoting for you what our own bishops say on the subject. What I quote is taken from the decrees of the first plenary council of the bishops of America assembled in Baltimore, in the year 1866. On the subject of education they say: "The experience of every day shows more and more plainly what serious evils and great dangers are entailed upon Catholic youth by the frequenting of public schools in this country. Such is the nature of the system of teaching therein employed that it is not possible to prevent young Catholics from incurring through its influence dangers to their faith and morals, nor can we ascribe to any other cause that destructive spirit of indifference which has made, and is now making such rapid strides in this country, and that corruption of morals which we have to deplore in those of tender years. Familiar intercourse with those of false religions, the daily use of authors who assail with calumny and sarcasm our holy religion, its practices, and even its saints—these gradually impair in the minds of Catholic children the vigor and influence of the true religion. Besides, the morals and examples of their fellow scholars in many instances are so corrupt, and so great their license in word and deed, that through

continual contact with them the modesty and piety of our own children, even of many who have been well trained at home, often disappear like wax before the fire."

2. I have now given some of the literature on the school question, and every sincere Catholic who considers attentively what I have quoted must be convinced of the importance of Christian education as required by the popes and bishops of the Church. The Catholic who considers their words attentively will see the finger of God directing the bishops of the world how to protect the faith, and through them pointing out to Catholic parents the dangers and snares that lie hid in the way of the education of their children.

As a conclusion, let me say that both the natural and the divine law forbid the attendance of Catholic children at public schools, unless for reasons and under circumstances sanctioned by the authorities of the Church. This being so, as a last quotation I will pen for you the rule laid down by the Sacred Congregation of the Holy Office in Rome in reply to the bishops of America regulating the conduct of confessors towards parents who refuse to follow the direction of the Church in this matter of the education of their children:

"Parents who neglect to give a Christian training to their children; or who permit them to go to schools in which the ruin of their souls is inevitable; or, finally, who send them to the public schools without sufficient cause, and without taking the necessary precautions to render the danger of per-

version remote; and do so while there is a well-equipped Catholic school in the place, or the parents have the means to send them elsewhere to be educated; that such parents if obstinate *cannot be absolved*, is evident from the teaching of the Church."

SECOND SERMON—DRUNKENNESS, THE GREAT MORAL AND SOCIAL EVIL

"Have mercy on me, O Lord, for my enemies have trodden me under foot. They have afflicted me fighting against me all the day long."—Ps. LV, 1.

I

1. Drunkards may be characterized above every other class of criminals as the most deadly enemies of Jesus Christ, since drunkenness is a crime most far reaching in its results, and can be, and is, in turn, the parent of every other species of crime.

That drunkenness is a great moral evil is shown from the teachings and examples of Scripture.

2. The same is taught us by our own experience.

3. A self-examination of those who in former times gave themselves up to a life of drunkenness only too well strengthens the testimony from Scripture and experience.

II

1. That drunkenness is a great social evil is shown, first, from the foolish and disgusting antics of drunkards.

2. The same is shown from the manifold injuries society receives from drunkards, and from the scandal of their conduct.

3. The conclusion is drawn that the drunkard is an enemy of the human race; a black sheep infecting by the contagion of his example the fold of Christ; a conspirator against the good order of society.

I

1. Thus prayed King David when he was held by the Philistines in Gath; and the words may be applied to our Lord at sight of the outrages He suffers daily at the hands of drunkards. For if there is any class of sinners who may be characterized in preference to all others as the open persecutors of our Saviour: if He has daring enemies who trample under foot His sacred laws, and contradict Him all the day long; surely they can be none others than those impious men who, while still retaining the name of Christians, with pagan hearts and with the appetites and instincts of beasts, give themselves up unrestrained to gluttony, the vilest of the passions, and drown every upright sense, every religious feeling, in the maddening fumes of drunkenness.

And what crime is there so far-reaching in its evil results as is this deadly crime of drunkenness? It can be, and is, in turn, the parent of every other species of vice that makes man a rebel on earth, a fiend in malice against the Almighty.

Allow me then to put before you today the dangers of drunkenness and the sad results it brings

about in those who are addicted to it. And when we come to examine those evil effects of drunkenness, we find that they are at once innumerable and disastrous in the last degree.

That drunkenness is, first of all, a great moral evil which corrupts the human heart and turns it away from the service of its Creator, is patent.

We have proofs of this without number from the teaching and examples of Scripture, as well as from our own daily experience.

The prophet Isaias, speaking of drunkards, says: that "they have abandoned the Saviour and trampled under foot His commandments, to give themselves to drunkenness."

And indeed what commandment, human or divine, is there that the drunkard will not violate and trample under foot, when it interferes with the indulgence of his besetting passion?

Has the drunkard ordinarily any respect for the Commandments of God or of His Church? Does he show piety or respect for his parents or relatives? As a citizen, does he respect the laws of his country when they interfere with his indulgence of drink and those furious passions of which his drunkenness is the parent?

No; for another prophet (Osee) tells us that drunkenness overturns the whole order of nature in man. "It changes the human heart into the heart of a beast." But St. Paul uses even stronger language in regard to drunkards, and says that "they have no other god than their belly"; that "they are the enemies of the cross of Christ," and that

"the end that awaits them is destruction." What expressions, dearly beloved, and into what an abyss of impiety must not he be plunged who would declare war against the Saviour of the world, that loving Redeemer who laid down His life for our salvation; who would rail against the cross, the instrument of this Redemption, the sole hope of sinners; who would renounce the Creator, the Sovereign Good, to make for himself a god of a thing so vile as his belly!

Drunkards are "the enemies of the cross of Christ;" that is to say, I take it, of Christian living; their hearts have become pagan; they are worshippers of their sensual appetites; "their god is their belly;" "their end is destruction." How do not the examples of Scripture confirm those sayings of the apostle?

It suggests that it was this vice together with satiety in eating that threw Sodom and the four other hateful cities into excesses which drew upon them the avenging fire from heaven. "The land abounded with corn and wine," says Scripture, which, using to bad purpose, made them commit excesses that have made their names synonymous with unutterable guilt among all peoples. It was at the feast, amidst cups and flowing bowls, that Absolom, the son of David, cruelly murdered his own brother. It was in helpless drunkenness that the unhappy Holophernes was bathed in his own blood by the mortal stroke that the incomparable Judith gave him. It was in his drunkenness, when cups ran high and the midnight revel was prolonged, that

the detestable Herod sacrificed St. John the Baptist to his infamous passion. Aye, and drunkenness is the fell cause of many and many a murder and many and many a crime, the sad tale of which purples the pages of our journals day by day.

2. But what is it that our own experience teaches us on this subject, and what infamy are not drunkards capable of? Do we not easily find men who are ready to perjure themselves, to betray a friend, to commit any crime you command them, for a few glasses of whiskey, or a few pots of beer? Is it not drunkenness that creates monsters? Is it not the ordinary cause of the enormous crimes that men are guilty of—impurities, robberies, quarrels, murders, irreligion, and impiety of every kind? See the excess to which it led the unhappy Baltazar, and be astonished at the chastisement his impiety calls forth at the avenging hand of God.

During a great banquet that he gave his courtiers, when wine had muddled his head, he caused to be brought into his unholy feast the sacred vessels his grandfather, Nebuchodonzor, had carried away from the temple of Jerusalem; and he had the temerity to drink out of them himself, together with his guests and concubines. But at that same hour a mysterious hand was seen to write on the wall of the festive chamber, the sentence of his condemnation. And that very night, amidst the surroundings and the companions of his debauch, he lost at one and the same time his kingdom, his life, his soul; for all these chastisements were contained in that dread sentence written by the hand of God:

"Thou art weighed in the balance and art found wanting."

In the saloon; in the assemblies of the debauched; amidst bottles and glasses; when drink has risen to the head, how many immoral discourses; how many impious railings; how many licentious words, against modesty, against charity, against religion? Things the most sacred and venerable are not spared.

3. Examine yourselves, my dear brethren, you who have had the misfortune of abandoning yourselves to the vice of which I speak, and see what drink and drunkenness caused you to say and do. How many obscene songs? how many impure discourses? how many criminal thoughts and desires? how many shameful and abominable actions were you guilty of? How many bad reports have you circulated? How many quarrels, and oaths, and curses? How many libertine and impious conversations against piety and religion; how many scandals have you given to your families; how often have you been a spectacle of horror and disgust to all those who were the witnesses of the extravagances and follies that drink had caused you to commit?

Acknowledge then from your own experience, from the disorders drunkenness has caused yourself to be guilty of, as well as from the other proofs that I have given, that drunkenness is the curse of religion and morality; and that drunkards are black sheep, infecting the fold of Christ; "evil trees, bearing evil fruit," whose end is to be cut down and cast into the fire of divine vengeance.

II

1. But drunkenness is not only a great moral evil; it is moreover one of the most crying of our social evils.

How many are the injuries that the drunkard inflicts on the community of which he is a member? There is surely nothing more disgusting, nothing more humiliating to us as men, than the sight of one of our race who has reduced himself to the condition of drunkenness. I put it to you, is this not so? Why do we feel so impatient at the presence of a drunken man or woman? Is it not that we feel ourselves outraged by the spectacle of the degradation to which our nature has been subjected? See that drunken man as he staggers along the street. What a horrible figure he cuts! What ridiculous grimaces! What intolerable manners! What detestible actions! He cries, he yells, he laughs, he weeps, almost at one and the same time. At one time he does not know his relatives and friends. At another, he associates with strangers as if he knew them. Now, he is cowardly and timid. Again, he is bold and daring. He imagines he is rich, and that the whole world belongs to him. He pronounces judgment on everything. He pronounces it in a decisive tone. Occasionally he falls out with the companions of his debauch, and they batter and belabor one another like cattle.

At last he tumbles to the ground, and wallows in the mire like a hog; nay, more shamefully than a hog; for that vile animal, if you spurn it with your stick, can start up and scamper away; but the fallen

drunkard can neither squeak nor move. He can but give a low murmuring growl, as much as to say: "Leave me alone; the mire is my congenial bed. I'm lower than man. I'm lower than beast. I'm a drunkard."

Yes, God of heaven, there he lies, he that was formed in Your image, more degraded than the vilest brute! For I ask you, brethren, have you ever seen an animal eat or drink to such a degree as to destroy the instinct that the Author of nature had given it?

And man reduces himself through gluttony to the privation of reason; to the extinction of his noblest faculty; so that he no longer knows who he is, or what he does, or what he says, or where he goes; and he is incapable of preserving himself from harm.

Say, then, my friends, does not the drunkard who reduces himself to this condition degrade himself below the vilest beast? Does he not render himself the reproach of nature, and the execration of the human race?

2. But his offensiveness, and the disgust he excites in us, are not the only injuries the drunkard inflicts of his fellow-men.

Oh, no; manifold are the injuries society receives from him; and it were tedious, perhaps, to ennumerate them all. Is it not from the drunkard that proceed injustice, and calumny, and quarrels, and murder, and scandal of little ones? Do not the lips of the drunkard pronounce words of cursing, and blasphemy, and impurity—words injurious to the neigh-

bor's character; words producing discord among friends; words begetting contempt for religion? Whence proceed dissentions and brawls among neighbors? Who divulges secrets? Who is it whose interest is all centered in self, and who sacrifices all to his self-indulgence? Who squanders the talents given him from heaven for the advancement of his fellows?

But is not drunkenness the nursery of paupers, and vagabonds, and thieves, and all that is bad in society? Go into the gaols and poorhouses. See that crowd of tramps and gaol birds who infest town and country. Inquire what it was that reduced them to this state. Ask them, and if they tell the truth, they will confess, in nine cases out of ten, that it was drink that placed them in that wretched situation. And we can be assured that there are very few who have fallen into that state of want or crime except through the extravagance caused through drink, or the crimes that follow it as a shadow.

3. Ah, my brethren, the drunkard is an enemy of the human race whose presence is the bane of society; whose intercourse works the corruption of good morals among the young and simple-minded. Show me one who has frequented the company of the drunkard, and who has not suffered moral injury thereby. Is he a young man? He himself will become in time a drunkard, and a plague of society.

Is she a young woman? Ah, she has already endangered her virtue; and if she perseveres in his

society she will in a short time be nothing better than a strumpet.

Are they his wife or family? They are daily provoked to sin by the ill-treatment they receive, and by the evil communication of his morals. Is not then, I repeat, the drunkard an enemy of the human race; a black sheep, infecting by the contagion of his example the fold of Christ; a conspirator against the good order of society?

Put far away from you then this horrid and disgusting vice which degrades and corrupts the human heart, and leads its adepts to the last excess of folly. Live a life of sobriety and honor, that you may win for yourselves the esteem of your fellow men, God's blessing in this life, and in the next, the society of God and of His saints and angels.

THIRD SERMON—THE "OUR FATHER"

Second and Third Petitions

I

1. In the second petition of the "Our Father": "Thy kingdom come," we ask, not for one kingdom but for three. We pray, first, for the extension and triumph of the church; second, for the triumph of grace in our hearts; and third, for the kingdom of heaven—i. e., final perseverence.

II

1. In the third petition, "Thy will be done," we ask that our conduct may be in accordance with that

of Jesus Christ who said, "I come, not to do My own will, but the will of Him who sent Me."

2. In the complementary words of the petition, "On earth, as it is in heaven," we ask, first, that we ourselves live in justice and holiness all the days of our lives, and second, that all men do the same.

I

"Thy Kingdom Come"

1. In the first petition of the "Our Father" we express the wish that the Lord our God may be known, loved, honored, and served by the whole world; as He is known, loved, honored and served in heaven—"Hallowed be Thy name." In addressing this petition to God we take upon ourselves in some sort the obligation of walking constantly in the practice of virtue, in order to contribute to the glory of God; for it is in His saints that the Lord finds His glory. This I explained to you in my last discourse. Now we will go on to the consideration of the second and third petitions of the Lord's Prayer.

What do we beg from the bounty of God by those words—"Thy Kingdom come"? We ask not for one kingdom, but for three, all offering us the most precious advantages, and all worthy of our most ardent desires.

The Kingdom of the Church

We pray for the Kingdom of the Church which Jesus Christ founded, which He governs unceas-

ingly, and from which He will never withdraw His providence and support.

We pray for the Kingdom of grace, that it may enlighten, animate, and strengthen all hearts, and enable them to resist temptation, and to surmount the obstacles with which the way to heaven is strewn.

We petition, finally, for the Kingdom which the Lord recommended us to seek first and before all, the Kingdom of Paradise, that beautiful Kingdom of which Saint Augustine says: "Truth is the sole King, charity the sole law, and which has eternity for duration."

Behold the grand and holy things we petition God for by the words: "Thy Kingdom come."

As to the first, the Kingdom of the Church, the prophet salutes it from afar, and says: "Enlarge the place of thy tent, and stretch out the coverings of thy tabernacles. Spare not. Lengthen thy cords, and strengthen thy stakes; for thou shalt pass on to the right hand and the left. For He that made thee shall rule over thee, the Lord of hosts is His name. Arise and be enlightened, O Jerusalem; for thy light is come, and the glory of the Lord is risen upon thee. * * * And the Gentiles shall walk in thy light, and kings in the brightness of thy rising. Lift up thy eyes round about and see, all these are gathered together. They are come to thee. Thy sons shall come from afar, and thy daughters shall rise up at thy side."

It is the accomplishment of these words that we pray God to bring about in the world. "Thy King-

dom come." "May Your Church, O my God," we say in effect, "be extended throughout the world. May the truth which You have taught to men shine as a torch before the eyes of all, and may the nations sitting in the darkness of idolatry and in the shadow of death arise. May they begin to love, receive, and accomplish the truth, which is the nourishment of the mind, and the life of the soul." "May Your Kingdom come." May the nations and kings cease to conspire against the Christ of the Lord, and against His Church, the guardian of the one true religion. May all heresies be extinguished, and all schisms disappear. May unbelief cease upon the earth, so that there may be but one sole flock, and one sole Shepherd to lead us in the way of truth before God." "Thy Kingdom come." "May the authority of the Church of God find docile hearts among all the disciples of Jesus Christ. May there be no longer found in the Church those men who confess God with their mouths and deny Him by their actions, whose faith is a dead faith, and over whom sin and the devil reign as masters. May the House of God be swept and garnished, and may all in peace, security, and justice render to God the homage of thanksgiving and praise." The triumph of religion, the propagation of the faith, the prosperity of the Church; behold what you petition in the first place by those words: "Thy Kingdom come."

The Kingdom of Grace

But our weakness is great, and our falls are frequent. We form to ourselves good resolutions, and we rarely put them into execution. With St. Paul, "we find another law in our members contradicting the law of our mind." "We do not the good that we love; but we do the evil we hate." We have to sustain a terrible conflict against the powers of darkness, against our flesh, against the world, and we are so feeble. We shall infallibly succumb if grace do not protect and strengthen us. But, "May Your Kingdom come!" O my God, and we shall triumph; for "we can do all things in Him that strengtheneth us." It is the Kingdom of grace, then, that we petition by those words: "Thy Kingdom come." Yes, we pray to God to aid us to destroy in our hearts the empire of sin, to destroy our bad habits and inclinations. We pray Him to aid us to overcome our passions, in order that the charity of Jesus Christ may live in us; that we may do what God commands; that everything in us may give forth the good odor of Jesus Christ; that we may listen to His voice, and walk under His adorable direction.

Lastly, if we petition the Kingdom of truth on earth; the reign of truth, of grace, of charity, in our hearts; it is in order that we may arrive at a third Kingdom, that of the glory of heaven. We beg that at the hour of our death the heavens may be open to us, and that a place be given us in the paradise of the Lord, our God.

II

"Thy Will Be Done"

1. But the foolish virgins of the Gospel petitioned also to enter into the joy of the Lord, and this happiness was denied them. And why? It was because they had not done all that they ought, in order to be heard. It was because something more than prayer was expected of them for the attainment of that great object.

We ask for Paradise; but will it be given us? God promises it not to the idle and the lazy; not to those who content themselves with saying: "Lord, Lord," but to those who do violence to themselves; "to those who do the will of His Father who is in heaven." For the Saviour says: "If you wish to have eternal life, keep the commandments." This is why our good Saviour wished that to this petition there be immediately joined this other, the third of the "Our Father": "Thy will be done on earth as it is in heaven." To obtain the fruit of this petition our God would have us imitate the conduct of His only Son. Now, the first word of our Lord on entering into the world was: "I am come not to do My own will, but the will of My Father, who sent Me," and "He was obedient to death, even to the death of the cross."

And we also, we are sent into the world not to do our own will, but the will of God, always holy, always adorable. We ought, then, to do in all things what our heavenly Father wills, to fulfill His law, to bear with patience the cross He lays on our shoul-

ders. But without the help of grace, shall we be strong enough to fulfill this holy duty?

On Earth as It Is in Heaven"

2. Alas, we are so weak, so inconstant! It is for this reason that our Lord wished that we say to His heavenly Father: "O my God, let Your will be done; let it be done on earth, even as the angels and saints do it in heaven."

You ask the strength to serve the Lord all the days of your life in justice and holiness. You beg Him to incline your heart to the observance of His holy law, and to grant you the grace to walk with firmness and patience in the ways where His Paternal providence may call you, in spite of the cries and complaints of the flesh, in spite of the raileries and contempt of the false wisdom of the world.

"May this divine will be done on earth as it is in heaven." In this you beg that all men during their life may testify by their submission to their Sovereign Master the same fidelity, the same zeal, the same eagerness as the angels in heaven show to Him. You beg that we all do the holy will of the Lord our God as perfectly as the angels do it, in order that earth may be for Him a spectacle as agreeable as heaven.

"Thy will be done on earth as it is in heaven"; you beg grace, strength, courage, patience. Is it from your heart that you address this prayer to the Lord? If it is, "you will not be imprudent," says the apostle, "but will learn what is the will of God." You should know that if your heavenly Father

wishes you to suffer it is in order to correct and save you. And whatever afflictions heaven sends you, you should not have even the thought of complaining, and you should not cease to bless the hand of God, our Father, who is in heaven, and who wishes the happiness of His children.

"Thy Kingdom come." Let us prove that this wish is truly from our hearts, and cease to resist the Kingdom of God's being established in our souls. Let us fight with courage against the passions of our corrupt nature; and let us not listen to bad counsels, to dangerous suggestions, coming from the world and from the devil, who are the enemies of God. "Thy will be done on earth, as it is in heaven." Let us love and seek what God wills, what God loves. Now, He wishes that we fulfill His holy law; that we by renouncing ourselves carry our cross with patience; that we advance in the way of perfection to which He calls us, and which leads to heaven.

NINTH SUNDAY AFTER PENTECOST

FIRST SERMON—OPPORTUNITIES OF GRACE

"And when He drew near, seeing the city He wept over it, saying: If thou also hadst known, and that in this thy day the things that are to thy peace; but now they are hidden from thy eyes. For the days shall come upon thee, and thy enemies shall cast a trench about thee, and compass thee round and straighten thee on every side, and beat thee flat to the ground, and thy children that are in thee, and they shall not leave in thee a stone upon a stone; because thou hast not known the time of thy visitation."—Luke XIX, 41-44.

I

1. Introduction. This text tells of one of the saddest episodes in all Scripture, namely, the despair of the Saviour in His efforts for the conversion of the perverse and blinded Jews.

The occasion and the circumstances of the Saviour's grief and warning are described.

2. The merciful visitations of God's grace to the Israelites in the past are recounted, and their rejection by the ungrateful people.

II

The bloody siege and destruction of Jerusalem is described, and the final rejection of the Jews by God on account of their Deicide and their rejection of opportunities of grace.

III

1. The sad history of the rejection and punishment of the Jews has a serious import for ourselves, inasmuch as the willful and blinded Jerusalem is the type of the faithless soul.

As God sent many opportunities of grace to the Israelites in the course of their history, so He visits each soul with special graces at different periods of its life.

2. If those graces are allowed to pass unheeded, they will surely lead to final rejection and punishment. If they are laid hold on, they will lead to final perseverence.

I

1. This passage from St. Luke's Gospel tells us of one of the saddest and most pathetic episodes in all Scripture: that, namely, of our Lord's weeping over Jerusalem. Some in reading over the history of the Passion are moved at the spectacle of the Agony in the Garden; the Scourging; the Crowning with thorns; the Crucifixion. But all this was the outcome of the Saviour's tender and generous love; whereas, dearly beloved, in reading the passage which tells us of His weeping over Jerusalem we are confronted with the spectacle of His despair.

The event took place on the occasion of His solemn entry into the city, on the afternoon of Palm Sunday. It was only a few days before that the Saviour had performed the most striking miracle of His career, the raising of Lazarus from the dead. All

Jerusalem and Judea were moved. Along the slopes of Olivet, and in the ravines encircling the city to the East and South, and out beyond as far as the eye could reach, were congregated in their hundreds of thousands, Jews from all countries of the known world. They came in preparation for the Pasch which was to be celebrated a few days hence within the precincts and in the environs of the holy city. The solemn entry had been prepared. Jesus is seen riding on the ass's colt, as was foretold of the Messias. His followers cut down branches of fig and olive trees to grace the procession. In their enthusiasm many take off their garments and strew them in the way by which He is to go, and cry, "Hosanna to the Son of David! Blessed is He that cometh in the name of the Lord!" The top of Olivet is reached, when, behold, beyond the ravine of Kedron stands the holy city, its gilded domes and snowy ramparts and palaces bathed in the noonday sun, a picture of peace and prosperity. The people were elated as perhaps never before; for now they thought Jesus was about to declare Himself the Messias and inaugurate a reign of worldly splendor that should outrival that of Solomon, the golden age of Jewish greatness.

But far different were the thoughts that occupied the mind of the Saviour; and He saw, as only a God can see, that behind this brilliant covering of religion the Jewish leaders and people were corrupted to the core, and that they were about to cast aside wilfully the last visitation of love and mercy sent them by their God.

The thought overcame Him and, not in silent tears, but in loud lamentations that were heard by all, He gave voice to His grief: "Oh, if thou also had known, even in this the eleventh hour of God's merciful dealing with thee the things that are to thy peace. But now they are hidden from thy eyes. For the days shall come upon thee, and thy enemies shall cast a trench about thee, and compass thee round, and straighten thee on every side, and beat thee flat to the ground, and thy children that are in thee, and they shall not leave in thee a stone upon a stone; because thou hast not known the time of thy visitation."

2. 'Tis true that God mercifully visited this proud and wilful people many a time when they had fallen away from His love and service. He repeatedly sent them His prophets and holy men to warn them against the consequences of their sins.

But His prophets they killed, and His holy men they stoned, and they persevered blindly in their evil ways. Of their bad treatment to his servants Jesus Himself complains only a day or two afterwards: "Behold, I send to you prophets, and wise men, and scribes; and some of them you will put to death and crucify; and some you will scourge in your synagogues, and persecute them from city to city. O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that are sent unto thee! How often would I have gathered together thy children as the hen gathereth her chickens under her wings, and thou wouldst not!" And then addressing the pharasees: "Behold, your house," that is to say,

your temple, no longer mine, "shall be left to you desolate."

II

Such, dearly beloved, the prophecies of our Blessed Saviour against the fated city with its blinded inhabitants; but how swift and terrible the fulfillment! When our Lord was ascending wearily the dolorous way of Calvary many women came to meet Him, and with feminine tenderness to express to Him their compassion in His sufferings. And the Saviour, touched at their sympathy, turned round and addressed them, saying: "Women of Jerusalem, weep not for me, for I go to suffer of my own free will and choice: but weep for yourselves and for those little ones that you carry in your arms; for they shall have to bear the penalty of their fathers' sins." Only forty years later when those children were in the fullness of manhood and womanhood, all those prophecies to the letter were fulfilled. For in that year the Roman army under the emperors Titus and Vespasian appeared before the city; and they built a wall around it, and shut up its inhabitants as in a prison. And in the eight months of that dread seige the famine was so great that women were seen to eat the flesh of their own children. And the stench coming from the bodies of the dead was so great that it poisoned the whole neighborhood for miles around. And not less than eleven hundred thousand of the people perished. And the city with the temple was burned to the ground, so that the very former inhabitants on their

return could scarcely make out where the foundations stood.

Nor was this all; for the ruthless conquerors took the remnants of the people, and sixty thousand of them they slew by the sword. And the rest numbering seventy thousand they carried captives to Rome to grace the conqueror's triumph. And afterwards as slaves they put them to build the theaters and palaces of the imperial city, where their descendants are to be seen to this day.

Nor is even this the end. For the blood of the Saviour which the leaders and the people called down upon themselves and their children has fallen as the bolt of heaven upon them and has blasted them to this day; so that now we see them scattered among all nations without country, without temple, without priest, without altar, as if God had cast them forth from His bosom, saying: "Go, wandering sheep, and wander over the whole earth to be hated and despised by all, and to be a monument to the severity of My judgments. How often would I have gathered you as the hen gathereth her chickens under her wings; and you would not. You did not know on the day of my merciful visitation the things that were to your peace."

Such, dearly beloved, are the causes that led to the rejection of the Jewish people by Almighty God; the Saviour's prophecies, and their fulfillment.

III

1. But this history has for us all a serious import; for, even as it is said in the epistle of today in reference to events in the early history of the Israelites, so may it be said of this history; "these things were done in figure;" and they have an immediate application to us all. For Jerusalem with its blinded inhabitants is a type of the faithless soul and of the punishment that awaits it for its sins. And just as God mercifully visited the Israelites with special graces at many epochs of their history, so also does He visit each individual soul with special calls and graces at different periods of its life. In the early morning of its career when reason dawns on the little boy or girl, be that child pagan, Jew, or Christian, God illumines the soul with His graces, gives it a horror of sin, and calls it to a life of virtue. And if the soul is faithful to the first grace, that fidelity will be for it the beginning of a career of holiness which the same God will tenderly nourish in it till, as in the case of the saints, He leads it to the goal of perfect sanctity.

Again, He visits with His special graces the young man and woman as they enter on the period of adolescence, and when the world with its illusions and temptations as a well-laid and appetizing table is set before them; and He says to them in the midst of their heart: "Remember thy Creator in the days of thy youth, before the time of affliction come, and the years draw nigh of which thou shall say: they please me not; before the sun, and the light, and the moon, and the stars be darkened, and the clouds

return after the rain; * * * before the silver cord be broken, and the golden fillet shrink back, and the pitcher be crushed at the fountain, and the wheel be broken on the cistern, and the dust return into the earth from whence it was, and the spirit return to God who gave it." (Eccl. XII, 1-7)

But not alone in the early morning of life, or in adolescence, does God mercifully visit us with His grace. He visits us in the noontide of life when we are occupied with the cares and responsibilities of position; and again in our declining years. Nay, even at the eleventh hour God visits us with His calls and graces, sometimes by the interior voice of conscience, sometimes through the words of a preacher, or the reading of a good book which we take up; or, it may be, through some grief or loss that comes upon us.

2. But *remember*; and this is the moral that we must draw from this whole discourse: we must not let those opportunities of grace pass by without laying hold of them, and this to the whole intent of our ability; for if they once pass by, never again will they return; they will have entered into the eternity of God. We must not treat those calls of grace like the unfaithful Jews who rushed on blindly to their doom. For if we do, and if we persevere like them in a life of sin; as sure as there is a God in heaven, the days shall come upon us also; and the infernal enemy will cast a trench of his wiles about us; and he will compass us around, and straighten us on every side; and he will beat us flat to the ground, and the children that are in us; that is, our

acts that shall accompany us; and there shall not remain in our lives a stone upon a stone of that edifice of worldly prosperity and happiness we had pictured for ourselves; because we shall not have known the time of our visitation.

Rather we must fly to the Lord and take refuge under His protecting hand, as the chickens take refuge from the storm, or from the bird of prey under the wings of the mother bird. There will He protect us, and watch over us, and teach us to give Him a loyal love and service, which will be for us our happiness and joy in life and in the hereafter, the pledge of a happy eternity.

SECOND SERMON—DRUNKENNESS, THE GREAT FAMILY AND PERSONAL EVIL

I

1. That drunkenness is the curse of family life is shown from this, that the drunkard squanders his means, time and talents in pursuit of his brutal and debasing pleasure.

2. His cruel treatment of his wife and family is contrasted with his jovial conduct when in the midst of his debauch. The sad lot of the drunkard's wife is pictured.

3. The drunkard's home.

II

1. Shows how drunkenness ruins bodily health,

destroys the pleasures of life, and brings on an early death.

2. The crowning evils of drunkenness are, a bad death and eternal damnation. Appeal.

I

1. When addressing you last Sunday on the subject of drunkenness I denounced the drunkard as a moral and social pest, and one who by the infamy of his life and by the turpitude of his conduct, offends God and humiliates and scandalizes us.

Let me continue the treatment of the same subject today, and I say, first of all, that drunkenness is the curse of family life, and that it ruins a man's prospects in this world and in the world to come.

It is the curse of family life, I say. How many fortunes overturned by this infamous passion? A father at his death leaves his children in good circumstances. There are plentiness in the house, stock in the fields, solvency in his affairs. In a short time all those have disappeared. What has become of them? Ask the adjoining saloon-keeper. Drunken bouts, debauchery, neglect, and good cheer have snatched all away. How many tradesmen who have high wages, and yet who are always in want? If a turn of illness comes upon them, if they are out of work for a few days, behold them reduced to the last extremity. And how is this? It is because every cent they earn goes for drink. They spend in a few hours the earnings of many days. Yes, the man or woman given to drink is destitute of the most ordinary dictates of prudence. The means

necessary for the decent maintenance of his family seem as dirt to the mind of the intemperate fool. Wealth, time, talents; all are squandered, all are frittered away and gambled, in the society of worthless companions. Business, wife, family, health, all are unthought of by the drunkard in his cups. He cares for nothing in the jubilation of that hour of false pleasure.

2. Look at the drunkard among the companions of his debauch. He is joyous, it seems; he is generous; he is brave. Words of boasting and self-praise escape in volumes from his lips. He is the hero of the hour, whose gallant deeds, whose good qualities, all must admire. Follow him. Track his staggering steps to the home of his unhappy wife and little ones; and what a change? Ah, there you come upon the tiger in his lair—the brutal despot of all those near and dear to him.

Hear the salutation he pronounces as he crosses the threshold of that desolate, neglected home. Hear the curses his lisping tongue endeavors to pronounce. Hear the greeting that he gives the unhappy woman who has had the misfortune to become his wife. See how he incriminates her character, and foully charges her friends with crimes they never thought of. Hear him as he pours abuse upon injury, and treats the companion of his life as if she were his slave. See the disarrangement he causes the family, among whom peace and order reigned till the unhappy hour of his return.

Look upon that poor wife, distress and grief pictured upon her brow. There was a time not many

years ago when she was the beaming, handsome girl, with maiden modesty and innocence the ornament of her youth. She is now a broken-hearted, prematurely-aged woman, with the spirit crushed within her from hardship and sorrow and bad usage. Her eyes often stream with tears as she recalls the happy days of her maidenhood—days, alas, too quickly vanished—gone forever! her high hopes blasted—her strong heart broken—her tenderest feelings wounded by brutal words more cutting than the lash of the executioner. Her whole ardent longing is for the time when an early grave may snatch her from her intolerable woes.

3. Look around the wretched home of the drunkard. See his children barefooted; their clothes in tatters on their backs; no fire on the hearth to warm them, even in the most inclement weather; no comfortable meal to cheer them. And while the most savage beasts exercise a careful providence over their little ones, and deprive themselves of part of their nourishment, that they may give to them; those inhuman and unnatural parents fill their stomachs with drink, sing and carouse; while their unfortunate wives and children are abandoned to the most pressing necessity, and are allowed to pine away in misery and want.

On Sunday morning when the church bell summons all good Catholics to the house of God, the drunkard wallows at home on his filthy bed after Saturday night's debauch, the low fellow, in whom all the worst passions of the brute predominate. He has no thought for God or holy Mass; and he dreams

only of purging off the surfeit of last evening's debauch in brutal slumber.

II

1. Lastly, drunkenness ruins bodily health, causes diseases without number, and conducts by rapid stages to the tomb. Is not this what the Holy Spirit teaches us by the mouth of the Wise Man? "Look not upon the wine," he says, "when it is yellow; when the color thereof shineth in the glass. It goeth in pleasantly; but in the end it will bite like a snake; and will spread abroad poison like a basilisk."

What is more true than this? How many cruel maladies; how many long and incurable infirmities are brought on by tippling and drunkenness? How many young men, aye, and women, are carried away by a premature death, by reason of their debaucheries? Hence, the common saying that drunkenness kills more than famine or the sword. And it is to this St. Ambrose refers when, speaking of the pernicious custom of treating, prevalent then as now, he says: "You invite your friends to drink under pretext of diverting yourselves; and you try to bring them to death. You invite them to a feast; and you shove them into a grave. You promise them nourishment; and you prepare for them punishments. You offer them drink; and you give them poison."

As to the many personal evils that follow indulgence in drink, Scripture says of them elsewhere: "Who hath wo? Whose father hath wo? Who hath

contentions? Who falls into pits? Who hath wounds without cause? Who hath redness of eyes? Surely they that pass their time in wine, and study to drink off their cups." And again: "Wo to you who rise early in the morning, to drink till the evening, to be inflamed with liquor. You look with pleasure on the wine when it glistens in the glass." "Wo to you who are strong to drink wine, and are stout men at drunkenness." "You amuse yourselves; you sing and play. Therefore, hell," (that is to say, the grave) "hath enlarged her mouth to swallow you."

2. But not to this world alone is the evil of drunkenness confined. Witness the case of that rich glutton of whom Scripture speaks. "He fed sumptuously every day;" that is to say, he ate of the most exquisite meats and drank of the choicest wines. He is now these nineteen hundred years crying out in hell "for a drop of water to cool his burning tongue." I spare you, brethren, the description of the drunkard's last hours, where scenes too horrible to be described are, alas, too often witnessed on that saddest of all occurrences, by those whose duty it is to be present. I spare you the representation of the drunkard's appearance before the tribunal of the Eternal Judge, where alone the guilt of this criminal habit can be appreciated to the full. The talents wasted, the graces squandered, the time misspent, the crimes committed, the miseries inflicted on wife and family, the scandals given and spread broadcast among society: O just and awful Judge of the living and the dead, what punishments await the drunkard in the world to come?

Dearly beloved brethren, I have endeavored to put before you the evils that are the consequences of this vice of drunkenness. It is not to give you information which you did not already possess; for you yourselves witness them, alas, too often; but to exhort you to withdraw yourselves far from the occasions of this vice, which as you see is one of the most destructive of the age we live in.

As then you value the happiness of domestic life, which after all is the greatest natural good we can enjoy; as you feel your responsibility to society; as you honor the religion which you profess; as you venerate Almighty God, whose blessed vision you one day hope to enjoy; I charge you to banish this demon of drink from among you; to remove yourselves from the occasions of it; to lead temperate, honorable, Christian lives; so that when the angel of death may come, he may find you, as the apostle says: "Not in riotousness; not in drunkenness; but having put on the Lord Jesus Christ."

THIRD SERMON—THE "OUR FATHER"

Fourth and Fifth Petitions

I

1. The fourth petition: "Give us this day our daily bread," asks of God, first, spiritual nourishment, i. e., increase of grace; the grace to hear His holy word with attention and good will; and the worthy reception of Holy Communion; and second, food, rai-

ment, and lodging, with other necessaries for our life here below.

2. This petition does not signify that our Lord has abolished the law of labor imposed on sinful man; but only that we acknowledge our dependence on His bounty, and that He bless the work of our hands.

3. In saying the word "bread" our Lord would have us pray only for strict necessities; and by "this day" and "daily" He would teach us to put away undue anxiety for the hereafter.

II

1. By the fifth petition, "forgive us our trespasses," we ask for mercy, and since we know that God pardons only the repentant sinner, we beg above all things the grace of true repentance.

2. Our Lord would have us remember that pardon will be given us only on condition that we forgive those who offend us.

I

"Give Us This Day Our Daily Bread"

1. In the first three petitions of the Lord's Prayer we beg that God's Name may be blessed, that is to say, that God may be known, loved, served and glorified by all men. We beg that the Kingdom of God may come: that truth, and the Church of Jesus Christ which is its guardian, may spread among all nations; that grace may reign in our hearts, and that we may be all received one day into the King-

dom of Heaven. We beg that His holy will may be done by all men with the same readiness, joy, and perfection with which the angels and the blessed do it in heaven.

And now we come to the consideration of the petitions of this divine prayer which concern ourselves specially. And first: "Give us this day our daily bread." This petition recalls the saying of holy David: "Lord, the eyes of all are turned to Thee, and expect that Thou wilt give them their nourishment in due season."

But what do we petition by the words: "Give us this day our daily bread"?

We beg, first of all, and especially, for all that is necessary for the maintenance of the life of our soul. For, just as our body has need of a material nourishment which sustains and keeps it in perfect health; so, our soul has need of a supernatural, or, as St. Matthew describes it, "our supersubstantial Bread," which sustains and intensifies its spiritual life.

Again, we petition for our bodily food, vesture, lodging, health: in a word, all that is necessary for this world.

We beg for the nourishment of our soul. What is this nourishment? It is, first of all, sanctifying grace, that divine quality which penetrates into the substance of our soul and constitutes its supernatural life, nourishes it, and enables it to do works which merit heaven.

This bread is again the word of God which strengthens our soul, increases in it the love of vir-

tue, and sustains it in the practice of good works. For, as our Lord said: "Not in bread alone doth man live, but in every word that cometh from the mouth of God."

The Adorable Eucharist

This nourishment of the soul is, finally, and above all, the adorable Eucharist; "the Living Bread come down from Heaven" which strengthens us to walk even to "the Mount of God." For our Lord assures us that "he who eateth of this Bread shall live for ever."

Behold then the different senses underlying the words we address to God. "Give us this day our daily bread." You pray God to sustain you in His holy grace; to enable you to hear His life-giving word with attention and good will; to grant you the happiness of receiving worthily and with pure and stainless hearts the Body and Blood of Jesus Christ, which are the pledge of eternal life. Again you beg from the bounty of God the bread which nourishes the body, the clothing which covers it, and all the other necessaries for the sustaining of this short life here below.

2. But did not God say to our first father, Adam, when he became a sinner: "Cursed be the earth in your labors. It will bring forth briars and thorns." You shall obtain it only at the cost of labor and pain. Has the Son of God, then, abolished the law of labor? Far from it. God wishes us to labor; but He would have us acknowledge our dependence on His bounty. He would have us understand that it is not we who

make the grain grow. If God does not preserve the grain which you cast into the earth it will be choked by weeds, or destroyed by the elements, or it will perish of blight. All our pains are useless, all our hopes vain, if God do not bless our labor. "Neither he who sows, nor her who waters is anything," says St. Paul. "It is God alone who giveth the increase." It is God who multiplies the grain and the fruit—the precious seed which your hands confide to the earth. We are to pray the Lord then to bless the work of our hands; but, at the same time, we must fly idleness. For God opposes Himself to the idle; and He declares that such are not worthy to eat the bread that nourishes them.

"Daily Bread"

3. I would have you reflect on the words "bread" and "daily," and why He says "this day." Why does the Lord wish that we petition only bread; and why our daily bread? It is because He would have us pray only for strict necessities. For superfluity, besides being useless, is often dangerous. Where riches are found, there also reign vice, disorder, forgetfulness of God, and contempt of heavenly things. "Those who wish to become rich," says St. Paul, "fall into temptation and into the snares of the devil." We beg not that God would enable us to live in abundance and make good cheer, like that rich man spoken of in the Gospel, who was finally buried in hell. We ought to be the farther removed from wishing to live in abundance, as by such a life one consumes what belongs to others; to our brethren

who languish in misery, and are a prey to the horrors of famine.

Moreover, it is not the bread for the year; the bread for the week; but the bread for each day that we ought to petition of God. This is because there is no day on which we have not need of aid, of the succor, and of the blessing of heaven. Each day we need nourishment. Each day the rich as well as the poor ought to pray for it. "It is not that the rich are in need of bread to sustain life," says St. John Chysostom, "but it is in order that nourishment may come to them from the hand of God, and that they may receive from it a salutary virtue which renders it useful to the body, and which subjects the body to the soul." You ought to petition only for your *daily* bread. For God wishes that you should know how to await tomorrow with confidence in His divine providence. Will you be alive then tomorrow? If so then just as today God will be your Father.

Nor are we to take it that by this our Lord condemns all care for the future? No, certainly; but He condemns those excessive anxieties which cause one to have his attention and his looks, his mind and heart directed to the future. He condemns those who are always complaining of the hardness of the times, although they are in want of nothing; and who scarcely ever think of the poor who are always in want.

II

"Forgive Us Our Trespasses"

1. But let us go on to the consideration of the fifth petition of the Lord's Prayer.

What do we petition God by the words: "Forgive us our trespasses, as we forgive them who trespass against us"? We beg the forgiveness of the offenses of which we have had the misfortune to render ourselves guilty towards our Heavenly Father. We beg the divine mercy to make enter into our souls the merits of the Passion and Death of our amiable Saviour in order that the stains of our sins may be effaced.

But you know that God pardons only the repentant sinner. You beg then before all the grace of repentance—a true contrition, which will lead you to the feet of the minister of Jesus Christ and aid you to lay in His bosom the avowal of your sins. Oh, pray for it with all humility: you will be heard, and God will enable you to receive from His bounty the kiss of reconcilation and peace.

However, pay attention to the words, "Forgive us, as we forgive." You wish to obtain from the bounty of God the grace of repentance and the happiness of seeing your sins effaced. God wishes it, too; but on consideration that you forgive completely and sincerely, from your heart, and without reserve, those who have offended you. The Holy Ghost speaks thus with indignation of the man who will not forgive: "A man nourishes his anger against another

man, and he has the audacity to ask of God the remedy of his evils. He has not mercy for another man like himself, and he begs of God to pardon him his sins. He who is only flesh keeps up anger; and he asks mercy from God. Who will grant him the forgiveness of his sins? Mercy to him who shall have shown mercy." But if hatred, rancor, and resentment are in your heart, God who forgave even His murderers will refuse to pardon you. "No forgiveness," he says, "no mercy for him who will not show mercy to his neighbor."

What a Frightful Prayer Is Yours

Unforgiving men, what a frightful prayer is yours when you dare to say, "Forgive us, as we forgive." You do not forgive. Well then you condemn yourselves, and if at the moment of death rancor is still found in your heart, God will never forgive you.

Where reign the love of God and the neighbor, and the spirit of Jesus Christ, which is a spirit of sweetness and goodness, there reign peace and good will. Let us banish then from our hearts every sentiment of hatred and rancor. Let us forgive and remit the few pence that others owe us. Let us cease to see the evil that others have done us, and think of them no longer. When the remembrance presents itself to our mind, let us banish it. Let us forgive sincerely from our heart; then our Heavenly Father will forgive us the ten thousand talents we owe Him. He will blot out entirely our sins. He will annihilate them as if they had not been. "He will cast them

behind His back," so that He may see them no longer, says the prophet. He will receive us into the bosom of His mercy here, that He may gather us into the bosom of His glory in the paradise of His eternal delights.

TENTH SUNDAY AFTER PENTECOST

FIRST SERMON—HUMILITY

"And to some who trusted in themselves as just and despised others He (Jesus) spoke also this parable. Two men went up into the temple to pray, the one a pharasee, and the other a publican. The pharasee standing prayed thus with himself: 'O God! I give Thee thanks that I am not as the rest of men; extortioners, unjust, adulterers, as also is this publican. I fast twice in a week. I give tithes of all that I possess.'

"And the publican standing afar off would not so much as lift up his eyes towards heaven; but struck his breast, saying: 'O God! be merciful to me, a sinner!' I say to you, this man went down to his house justified rather than the other; because everyone that exalteth himself shall be humbled; and he that humbleth himself, shall be exalted."—Luke XVIII, 9-14.

I

1. Introduction. Contrast between the dispositions of the pharasee, on the one hand, and the publican, on the other, in their respective prayers in the temple, and the results those dispositions call down from God.

2. Humility declared to be a virtue very much esteemed, but one very little known or practised among men; St. Bernard's definition of it.

II

1. The consideration of what we are in our being, in our origin, and in our destination, a cause to make us humble. This thought developed.

2. A further motive to make us humble is the consideration of what our sins have made us, and of the weaknesses and meannesses of our nature consequent upon original sin.

3. A still further motive to keep us humble is the thought that we have yet to stand before the judgment seat of God and receive from Him sentence of approval or condemnation.

I

1. This parable of the pharasee and the publican is a masterpiece of characterization drawn by Him "who searcheth the heart and the reins." In it we have sketched to the life the heart-workings of the proud man, on the one hand, and on the other, of the truly humble and contrite one; and we have pointed out to us the judgment meted out respectively to the one and the other by God, the Eternal Rewarder.

Behold the proud pharasee! He goes up to the temple as if to pray, when there is nothing farther from his heart than the true sentiments of the suppliant or the worshipper. He goes forward into the court of the priests, and in his self-righteousness, presumes to come close even to the Holy of Holies. He lifts his head on high, and stretches out his hands, and these are the thoughts that pass through his inflated brain: "O God! I give Thee thanks that *I* am

not as the rest of men; extortioners, unjust, adulterers, as also is this publican. *I* fast twice in the week. *I* give tithes of all I possess."

Behold the arrogance and self-righteousness of the man, and his vain boasting, together with his uncharitableness and contempt towards all others, and especially toward his fellow-worshipper behind. And then he goes on to expatiate in his heart on his own good deeds. He lays particular stress on his custom of fasting, and on the paying of tithes, two practices that at that time drew down greatly the applause of men; as if these external works of themselves render a man just before God, when in reality they are but means to help us to arrive at true justice which dwells in the heart, and is nothing else than the love of God and the neighbor.

On the other hand we see the publican take his place in the outer court, or that called "of the gentiles," as one unworthy in his own esteem to mingle with the crowd of pious worshippers within, or to come near to the holy place where God dwelt. In his compunction of heart and sense of unworthiness he would not so much as raise his eyes towards heaven; and he struck his breast as if to punish his unfaithful heart which had turned away from the Lord his God. And just as the flint struck by the rigid steel gives forth sparks of fire; even so, the heart of this man, humbled at the sight of his unworthiness and sin, sends forth that ardent cry of humble and sincere contrition: "O God! be merciful to me, a sinner!"

Can we wonder at the different results of the

prayers of these two men made with sentiments so diverse; and that the one went down to his house having obtained the pardon of his sins; whereas, the other was condemned? Because "everyone that exalteth himself shall be humbled; and he that humbleth himself shall be exalted."

2. Now it is of this great virtue of humility that I wish to speak to you today. It is a virtue very much esteemed, indeed, but a virtue little known or practised among men. It is a virtue much esteemed, I say; for it is not holy Scripture and the Fathers of the Church alone that have pronounced magnificent eulogies upon it. The wise men of all time, pagan philosophers, as well as Christian authors, have left in their writings charming praises of it. And, in a word, in all times and in all places people have had a great esteem and veneration for the admirable and Godlike virtue.

But, on the other hand, there is nothing more rare than a person truly humble; because, to arrive at true humility there is need of surmounting great obstacles, of plucking out of one's heart the inveterate root of pride, and of tramping under foot passions most difficult to conquer. Yet, however difficult this virtue may appear, it is of indispensible necessity to us as a means to salvation, and without it there is no access to the kingdom of heaven.

Now this virtue is so sublime, so spiritual, so hidden in the soul, and so removed from all that savors of the world that, as the fathers of the Church tell us, only those who are possessors of it can well understand what it is. It consists not, as

many foolishly imagine, in speaking disparagingly of one's self, which is often only a subtle form of pride; nor yet in performing menial actions, nor in wearing coarse garments, which very often attract the applause of the world. No, all this does not constitute true humility.

It is described by St. Bernard to be "a virtue whereby a man from a deep and true knowledge of himself—of his nothingness, his incapacity, his sinfulness and meanness—becomes vile and contemptible in his own eyes, and desires to be so esteemed and treated by all the world." It consists not therefore in words or in the exterior, but in the true sentiments of the heart.

II

1. And, dearly beloved, if we consider what we are of ourselves, and what our sins have made us, we shall come to see how just a reason we have to have little esteem for ourselves, and to be truly humble.

What is man that he should glorify himself and strive to have himself admired by his fellows? What are we in our being, in our origin, in our destination? What are birth, fortune, education, beauty of person, or other advantages of which we pride ourselves so much, and in the disregard of which we feel ourselves so much chagrined? What is personal beauty? A flower that fades; on which every day and every hour leaves its defacing impression. What is the body itself but a sewer covered over; a dunghill blanketed in snow; a putrifying carcass destined

to worms and rottenness in the grave; and, finally, to be the vile dust on which the beasts of the field trample without concern? What is birth; what is fortune; what are talent and position? Vain sounding titles to be one day obliterated by the devastating hand of time, whose only result is to draw upon the bearer severer judgment from the Almighty.

What is man in his origin? A child of wrath who comes into the world guilty in the sight of God. "Behold," says the humble David, "I was conceived in iniquity and in sin did my mother bear me." A few years ago what were we? Nothing. No one thought of us or esteemed us. Nor should we ever exist were it not that God in His goodness drew us out of the nothingness in which we were. And even when we were created, could we exist an instant were it not that God sustains us every moment that we live?

What then have we to pride ourselves out of? "What have you," says the apostle, "that you have not received? And if you have received, why do you glorify yourself as if you had not received?"

2. But let us go a step farther. Let us go deeper into the knowledge of ourselves and see what our sins have made us, that thus we may come to a true estimation of our worth. Is there anything less, anything more vile than nothingness? Yes, there is; and it is this our blessed Lord Himself teaches us when He says of the sinner that "it were better for him that he had never been born." Within the whole compass of existence and of nothingness there is nothing so vile and so despicable in the eyes of God as a man in the state of mortal sin. Think

what a miserable being you were when you were in the state of sin; when your festering iniquities stunk in the nostrils of the Almighty. You were His declared enemy; a rebel against your Sovereign Lord; a child of wrath; a victim destined to the everlasting fires of hell. And, O Lord of Justice, who knows but you are so still? For, alas, no one knows whether he is worthy of love or hatred.

After that, cover yourself with confusion and contempt, and desire that all beings treat you at your worth; for such ought to be the sentiments of one who put himself in so low a situation. And be assured that you can never render yourself so contemptible as he deserves to be who has mortally offended God.

Furthermore, the knowledge of the weaknesses and meannesses that original sin has brought upon us should serve to keep us humble, to make us have little esteem of ourselves, and to bear with equanimity and meekness the contempt in which we may be held by others. What is man considered as a moral being? A tangle of contradictions, inconsistencies, and meannesses. He is that "wall of vision" shown by God to Ezechiel, of which he tells us "the more you dig under it," the deeper the knowledge of him, "the more abominations you discover." How mean and selfish are our thoughts! How little and crafty are our ways! "The heart of man," says Jeremias, "is deceitful above all things. Who can know it?" How little do we find therein worthy of esteem or admiration? How unlovely are we? How intem-

perate? How mean? How selfish? How inconstant? How sensual?

3. And, lastly, how ill does it become us to glorify ourselves and swell with pride when we know that we shall have to stand before the tremendous judgment seat of God to answer for our works, even those of which we are most complacent, and be accounted worthy perhaps on account of them to spend our eternity in hell.

See the fate of the pharasee, and the judgment pronounced by God on works of which he felt so vain.

Yes, we have every reason to esteem ourselves little and contemptible, and to receive with joy the contempt and disregard of all the world; and this is what constitutes the true Christian virtue of humility.

SECOND SERMON—THE PRESENCE OF GOD

"I am the Almighty God. Walk before me and be perfect."—Gen. XVII, 1.

I

1. What it is to walk before God.

Three ways in which God is everywhere present. God's presence everywhere, declared in St. Paul's famous discourse before the Athenians.

2. In what the presence of God consists.

The sense of God's presence was the abiding and

delightful exercise of the saints, and was the source and the secret of their sanctity.

The teachings of David and St. Paul.

II

1. The many advantages to be derived from this practice; one which this discourse treats of, namely, that it turns us away from the commission of sin.

Arguments are brought forward to show this advantage.

2. Appeal.

I

1. Thus God of old spoke to Abraham, and His words contain a mighty truth: It is that if we walk before Him we shall lead perfect lives.

But what is it to walk before God? It is to cultivate an abiding sense of His presence. It is to realize, and to be conscious always that He is everywhere, that He sees and knows all things, and that there is no escape from His all-seeing eye.

That God is everywhere is a truth known to all, and it comes from the attribute of His immensity. He is everywhere, as theology teaches, by His essence; and by His power; and by His presence: by His essence, that is to say, that His Supreme Being contains all things. He is present by His power. He made all things; He upholds all things; He gives motion to life and all things. He is everywhere by his presence. He sees and knows all things, and nothing can be hidden from Him. He pierces the depths of hearts. He knows perfectly all that passes

in the interior of reasonable creatures. In a word, the present, the past, and the future are known to Him; and there is no circumstance of time or place which can be hidden from Him. These are so many incontrovertible truths which Scripture teaches in a great number of places, and which it would be useless to relate. But the great Apostle comprises all that can be said, the most energetic and expressive on the subject, in that famous speech addressed to the Athenians: "God being Lord of heaven and earth dwelleth not in temples made with hands. Neither is He served with men's hands as though He needeth anything, seeing it is He who giveth to all life, and breath, and all things. Neither is He far from every one of us; for in Him we live, and move, and have our being." (Acts XVII, 24-28.)

2. Now it is of this presence that I want to speak to you, and it consists in believing, and in preserving an abiding consciousness that He knows all that we do, that He hears all that we say, that He beholds clearly all our thoughts and intentions, that we are entirely in His keeping, and that nothing whatever that happens to us or passes in our soul is hidden from Him. This sense of God's presence was the delightful and abiding exercise of the saints, and it was the source of, and the secret of their sanctity. All Scripture as well as the lives and writings of the saints testify to this. Some, as St. Agnes of Montepulciano, were so impressed with the sense of God's beauty and goodness as exhibited in the smallest leaf or flower that the sight of them threw them into an ecstacy. Others, as a St. Francis de Sales, a St.

Francis of Assisi, a St. Dominic, were so impressed with God's presence everywhere that they conducted themselves always as if they were in the sanctuary and before God's throne. This was but in accordance with the recommendation of the great apostle: "Let your modesty be known to all men: the Lord is nigh." But none among the saints seems to have carried the exercise of the presence of God in all his works to greater perfection than did holy David, as is seen in the many passages of the psalms: "I set the Lord always in my sight." "Seek ye the Lord and be strengthened; seek His face always." "He is the searcher of the reins and the heart * * *" "Neither is there any creature invisible in His sight, but all things are naked and open to His eyes." And that great psalm, the 138th, "Domine, probasti me," etc., is it not one continuous laudation of God's presence everywhere, and of His intimate knowledge of all things?

"Lord, Thou hast proved me and known me. Thou hast known my sitting down and my rising up. Thou hast understood my thoughts afar off. My path and my line Thou hast searched out. Thou hast foreseen all my ways, * * * Behold, O Lord, Thou hast known all things, the last and those of old. Thy knowledge is become wonderful to me, and I cannot reach to it.

"Whither shall I go from Thy Spirit, and whither shall I flee from Thy face? If I ascend into heaven, Thou art there. If I descend into hell, Thou art present. If I take my wings early in the morning and dwell in the uttermost parts of the sea, even

there also shall Thy hand lead me, and Thy right hand shall hold me. And I said, perhaps darkness shall cover me, and night shall be light in my pleasures. But darkness shall not be dark to Thee, and night shall be light as the day. The darkness and the light thereof are alike to Thee." (Ps. 138, 1-12.)

II

1. Now the cultivation of the sense of God's presence procures us several great advantages, and those I want to point out to you. It turns us away from evil. It animates us to the practice of good works. It sustains us in the labors and combats of this life. And it consoles us in our sufferings and afflictions. Let me point out to you one of those advantages today: and I say: it turns us away from evil.

If the presence of a mortal man is capable of staying us, and of turning us away from the commission of an evil act, how will not God's presence stay us, if we only think of it? Where find a citizen who would dare to transgress the ordinances of the President in his presence and before his very eyes? Who could resolve to violate a law which obliges under a life penalty before a judge who has the right to condemn the guilty, and to inflict the penalty which they deserve? Is there anyone, however passionate he may be, who would have the effrontery to give himself up to a shameful crime, to a foul impurity, in the presence, I do not say, of a person of consideration, but even of a child who would have come to the use of reason; of the last of men? What do not people do on the contrary to hide themselves

and to conceal the knowledge of their infamous actions from the eyes of the world? They shut themselves up with care. They seek out secret places. They avail themselves of the thickest darkness of the night. Now I ask you, my dear brethren, if a man thought seriously when he was on the point of doing a bad action; (of saying a bad word, of uttering an oath, a blasphemy, an obscene discourse; of committing an injustice, an impurity); would he determine to take the step if he thought well, and if he was persuaded that he was under the very eyes of God, and that that God had the power to punish him, "not as men who can only kill the body, but that He can cast both body and soul into Hell?"

No, my brethren, there is none in the world who would not be arrested by this thought if he was entirely and perfectly penetrated with it. And thus it is true to say that the remembrance of God's presence would prevent us infallibly from doing evil if our soul was well filled with it; and we abandon ourselves to crime only because we forget this adorable presence.

Consider this well, my brethren, and your own experience will leave you in no doubt about it. Is it not true that every time you have had the misfortune of yielding to your passions, of rendering yourselves guilty of any sin, did you not commence by putting aside the remembrance of God? You said, at least you showed by your miserable conduct that you were in that sentiment; you said, as those impious ones of whom it is spoken in Scripture:

"The Lord will not see what I do, neither shall the God of Jacob know my disorders."

But ought you not then reply to yourself what was replied to those criminals. What then! "Understand, ye insensate among the people, and ye fools, be wise at last. He that planted the ear, shall He not hear? Or He that formed the eye, doth He not consider?" He who is the source and principle of all knowledge, will He not know what you are about to do?

2. Ah, if you had those thoughts, if you had made those salutary reflections, you would have stopped on the brink of the precipice, and you would not have thrown yourself over, as you did, to your grief, perhaps, many a time.

Remember God's presence then always and everywhere. Like holy David, "set the Lord always in your sight." This continuous sense of God's mighty presence will impress you with the seriousness of life, with the importance of doing all your actions for God, and will act as a powerful deterrent to preserve you from the commission of sin.

THIRD SERMON—THE "OUR FATHER"
Sixth and Seventh Petitions

I

1. By the sixth petition, "Lead us not into temptation," we ask the grace of final perseverance. Two very different significations of the Scriptural word, temptation, are given.

2. Gives four reasons why God permits us to be tempted by the devil, the world, and our own passions. Full sense of the petition expounded.

II

1. The last petition reminds us that we must watch, as well as pray, i. e., we must avoid the occasions of sin. The risking the commission of sin by going wilfully into its occasions is in itself a sin.

2. The comprehensiveness of the Lord's Prayer, and especially of this last petition, is shown.

3. Explains the sense of the word, "amen." We are to pronounce this word with especial devotion.

Conclusion eulogizes again the prayer. Appeal.

I

"Lead Us Not into Temptation"

1. We have petitioned from our God the material bread which is to sustain our life. We have besought our Heavenly Father to provide for our temporal wants; to give us lodging, to shelter us; clothing, to cover us. We have petitioned the Bread of our souls; that is to say, the adorable Eucharist which comes into our soul as the pledge of eternal life.

But sin resists the entrance of this God into our hearts. This is why we lift our cry of repentance towards God and petition the grace of pardon, grace which is given us if we ourselves pardon those who offend us.

Behold the significance of the two petitions of the

"Our Father" which we explained in our last discourse.

We now end the explanation of the prayer which our Lord taught us with the last two petitions.

When children have obtained from their father the pardon of their faults, what remains for them to do if not to avoid afterwards a relapse into those faults, and by a conduct wise, virtuous, irreproachable, to console the cherished father whom they had saddened? This is also what the Lord wishes us to do. We petitioned of God the pardon of our sins, and He granted it to us. He wishes now that we ask of Him the grace to fall into them no more. He wishes that we say to Him often: "Lead us not into temptation."

But what is the sense of the words of which is made up this sixth petition of the Lord's Prayer? Before replying I wish to show you the

Signification of the Word Temptation.

In the language of the holy Scripture the word "temptation" has two very different significations. In the first place, temptation signifies trial. God often puts temptation in this sense before men. Yes, often and in divers manners the Lord our God tries the virtue of His children, to see whether they truly love Him; whether they are truly devoted to Him with heart and soul. It is not that God does not know both the affections the most intimate and the dispositions the most secret of each of us. For all is laid bare before Him, and "He sounds the heart and the reins." He knows the most hidden thoughts of

our minds. He sees into the most profound depths of our soul. Why then does He wish those proofs? It is in order that the hearts of His servants and the virtues which adorn them may be known to other men and revealed to the world.

Abraham and Sarai were old. Meanwhile God promised to His servant that he would have a son; that he would be the father of a numerous posterity; and He gives him Isaac, this child of benediction. But this only son upon whose head repose so many beautiful hopes, behold, the Sovereign Master commands the holy patriarch to immolate to Him. Abraham prepares to obey, when an angel arrests his arm. What more terrible trial than this? But without it we should never know that the faith of Abraham was so admirable, and his obedience so heroic. This is why God wished to try His servant.

To tempt signifies, in the second place, to lead to evil; to excite to sin; to urge one on to his ruin. It is the property of the devil to tempt us in this manner. He tempts us only to deceive and destroy us.

But God will never make use of this kind of temptation. He does not wish it; He could not, He the just, the holy One, who detests iniquity and those who commit it. That God tempts men in this way: that He is the author of sin; such a thought would be a horrible blasphemy. "Let no man when he is tempted say that it is God who tempts him. God tempts no man to do evil," says St. James.

Advantages of Temptation

2. "God is just, and His judgments are right;" yet He permits that you be tempted by the devil, by your concupiscence, by your passions. This is because temptation is often very advantageous to you. You are tempted, my dear brother or sister: It is to make you sensible of your weakness; to teach you how much you ought to despise yourself, and how little you can count on your own virtue. You are tempted: It is because God wishes to force you to have recourse to Him who alone is our strength. He wishes you with the Psalmist to "Lift up your eyes to heaven whence you shall find salvation." You are tempted: God permits it in order to purify you. For the Holy Ghost assures us that as fire tests and purifies gold, so temptation tests and purifies more and more the just man. God permits you to be tempted: It is to give you an opportunity to exercise and acquire virtues; for we can acquire them only by exercise; and we can never exercise them as well as in temptation.

Nevertheless, take care; we must not give in to temptation; and yet we shall consent to temptation, if grace come not to sustain us, for our frailty is very great.

It is this powerful help of grace that our Lord teaches us to beg of Him by the words: "Lead us not into temptation." We beg our Father who is in heaven to forsake us not when temptation assails us. We pray Him to take us under His holy and powerful protection, and to arm us with His grace that we may fight worthily the holy fight and gain

the victory. We do not pray to be saved from temptation. This would be to ask the impossible. Servants of Jesus Christ, we must suffer as our Master did, and Jesus our Master willed to be tempted. The enemy of God persecutes you with fury. It is a good sign. It is a sign that you belong to God. It is because there is perhaps in your soul the glorious character of His election. "Blessed," says the Holy Spirit, "blessed is the man who suffers temptation and evils with patience; because, when his virtue shall have been proved, he shall receive the crown of life, which God has prepared for those who love Him." Resist temptation; you render yourself rich for heaven. Athlete of the faith; soldier of Jesus Christ; you will merit the crown of immortality—a place in the bosom of God.

II

"Deliver Us from Evil"

1. In order not to succumb to temptation, is it sufficient to pray? No. Jesus Christ tells us that we must also "watch." This is to say that you ought to separate yourselves from, and fly with care all that leads you into temptation and sin, and that you are to guard yourself carefully, lest the devil surprise you. This is the exhortation to you of the prince of the apostles. "Brethren," says he, "be sober and watch, because your adversary, the devil, goeth about like a roaring lion seeking when he may devour, whom resist ye, strong in faith."

People often complain of the enemy of their sal-

vation; and in the meantime they open to him all the gates of their soul. He will cease to be dangerous if he can only roar outside. We know that the enemy of our salvation is strong only through our temerity, and that our temerity brings on our greatest weakness. To expose yourself wilfully to sin is to sin already. Will your prayer then perhaps be heard? You go boldly and with a light heart on the brink of a precipice, and then you say to God: "Lord, prevent me from falling." You walk wilfully on burning coals, and you say: "Prevent me from being burned." But what does the Scripture say? "He who loveth the danger shall perish in it." Watch, therefore, and pray, and help will come to you from on high. "The just have cried to the Lord, and the Lord hath heard them, and He hath delivered them from their tribulation." This is what we beg of God in the last petition of the "Our Father": "but deliver us from evil."

Comprehensiveness of the Lord's Prayer

2. How good is our Lord? What breadth does He not give to this prayer! This petition embraces in some sort all the others. In fact, we here beg for the deliverance from all evils, whether they belong to this world or the next. We beg that God would preserve us from a sudden and unprovided death; from the chastisements that await the impenitent sinner in hell; from the fire which purifies the souls in purgatory. We petition to be preserved from water, from fire, from thunder, from hail, from seditions, from wars. We beg him to remove from

us all maladies, ravages, snares, treasons. We beg, finally, that riches, honors, health, life itself, may not be for us a source of sin, may never become a source of misfortune to us, and work the ruin of our souls.

"Amen"

3. "Amen." May it be done as I have said, may all our petitions be granted to us. We believe that it will be so; we hope so. Amen.

Behold how you end the Lord's Prayer! We ought to pronounce this conclusion with a special piety and sincerity, both in order to supply for the defects of attention and fervor which we may have been guilty of in the rest of the prayer, and in order to make a last effort and to strike a last blow to touch the heart of our Heavenly Father.

Such is the prayer taught us by our Lord. Nothing could be more holy, more touching, more august, more efficacious. It is the prayer of Jesus Christ, and in the words which we pronounce, "Our Father," who is the Father of our Saviour, He recognizes the words of His only Son, who is made the victim of atonement for our sins in obedience to Him.

When we say boldly, "Our Father," God will hear us; for the Son of God who dwells in our hearts will be upon our lips, and can God resist the prayer of Jesus Christ, His Son? The Lord's Prayer is the golden key with which we can open for ourselves all the treasures of heaven. Let all then love it, venerate it, attach themselves to it as to the most precious good, and make a frequent use of it. For I

fear not to promise to those who shall recite this beautiful prayer as God wishes, and as God commands; that is to say, with heart and soul, that they will obtain the things that are necessary for them in this life, and that they will one day be put in possession of true goods, the treasures of a happy eternity.

ELEVENTH SUNDAY AFTER PENTECOST

FIRST SERMON—THE PRESENCE OF GOD

I

"I set the Lord always in my sight; for He is always at my right hand that I be not moved. Therefore my heart hath been glad, and my tongue hath rejoiced; moreover, and my flesh also shall rest in hope."—Ps. XV, 8-9

1. These words, a prayer and a prophecy of the Resurrection of our Lord from the tomb.

2. By an accommodated meaning they would point to the joy of heart and the other advantages coming from the practice of the presence of God.

3. Shows how the exercise of God's presence impels us to the practice of virtue.

II

1. Shows how the same holy practice sustains us in the combats of life and consoles us in our sufferings and sorrows.

2. Gives suggestions in the practice of the holy exercise of God's presence.

Hymn.

I

1. These words taken from the fifteenth Psalm are, according to the interpretation of the apostles, Saints Peter and Paul, a prayer and a prophecy of the Resurrection of our Lord from the tomb. And they refer to the consciousness of His Sacred Hu-

manity in the power and the will of His Godhead to effect this great wonder. Therefore, it is added: "For He is always at my right hand that I be not moved." This consciousness gave Him the greatest power and courage to bear the humiliations and sufferings of His Passion. "For this reason," He says, "My heart hath been glad, and not only that, but this interior joy hath inspired My tongue to pour itself out in songs of triumph and thanksgiving; nay, My very flesh, My dead body will repose in hope that it will not fall into corruption in the grave, but that united once again to the soul it will participate in the glory and triumph of the Resurrection."

In these words also the Psalmist would intimate to us that the soul of the Saviour, though it had an intuitive vision of the Godhead by reason of the hypostatic union, still it desired more and more to penetrate into the depths of the Divinity, and that this vision and knowledge will be its everlasting beatitude in heaven.

But the words have also an accommodated meaning, and in this they would point to the joy of heart, and the constant and unfailing strength and the other advantages coming from the practice of the presence of God: "I set the Lord always in my sight; for He is always at my right hand to help, so that I may not fail. Therefore my heart hath been filled with gladness; so much so that my tongue pours forth unceasingly songs of joy and thanksgiving; moreover, my flesh, that is to say, my whole inferior nature participates in the elation of my soul and is

filled with courage to do its part in the battle of life and in the service of its God."

2. Now it is of the holy exercise of the presence of God that I wish to speak to you once again this morning. In my last discourse I told you how the practice withdraws us from the commission of sin. Let me today show you how it also procures us other advantages, and first, it impels us to the practice of virtue.

What more capable of inducing us to the practice of good works than to consider seriously that we are always in the Divine presence, and that the Lord observes and examines everything we do? A son who is under the eyes of his father from whom he expects a rich inheritance but who is promised it only on condition of his revering and obeying him, will he not exert himself to fulfill his duty of piety towards him and satisfy all his wants? Will not a servant who knows that his master observes everything that he does, take care not to keep his hands folded and to waste his time?

We are the children of the Heavenly Father. He has shown an inconceivable love and tenderness for us. He has besides promised us an eternal heritage, and, by consequence, one of inestimable value, but only on condition that we acquit ourselves faithfully of His commands and do His will. Shall we not then love and serve Him faithfully in return and do His holy will?

We are the servants of the Sovereign Master; the laborers whom He has sent into His vineyard. The reward consists not in some transient and perishable

goods, but in immense treasures, in a kingdom that shall never end; but we shall receive it only on condition that we shall have well employed the time of our life. Shall we not then obey cheerfully our good and kind Master and bear patiently the fatigues and the heats of the day?

But reflect a little and see what the doing of their actions in public and before the eyes of men, what the desire of being regarded and esteemed, causes the greater part of men to do. They count as nothing the most difficult and exhaustive labors in order that they may gain the ends they seek, even though those ends be worthless and vain.

Why then our indolence in striving for virtue? To please miserable mortals and to gain their esteem and applause, men will put forth the greatest efforts and make the most generous sacrifices. And the remembrance of God's presence, the consciousness that we do all our actions and live our life under His all-seeing eye, will it not be capable of overcoming our languor and our sloth? No, dear brethren, the cause of it is that we pay no attention to the mighty presence of God who is always near to us and who observes everything we do. We comport ourselves as if He were far away from us, as if He saw or heeded us not, and we forget Him all the time.

II

1. I need scarcely tell you how the exercise of God's presence sustains us in the combats of life, and consoles us in our sufferings and sorrows.

With what courage does not a soldier fight in the

presence of his general, especially when he sees that general himself go bravely into the thick of the fight and strive manfully even though covered with wounds and bleeding at every pore? Jesus Christ is Himself our general. He goes before us in the practice of every virtue and in the overcoming of every foe. Shall we not follow Him on the road to victory, especially as He is ever present to succor our weakness; or, as He says, since "He is always at our right hand that we be not moved." It was this thought of God's abiding presence to succor us in our trials, and at the same time the holy example of our Lord, that sustained the saints in the practice of heroic virtue, and in the overcoming every obstacle to their salvation. See the illustrious example of this given us in the person of St. Stephen, the first of the great heroes of Christianity. Overwhelmed with a hail of cobblestones he lifted his eyes to heaven and he saw Jesus Christ standing there. The sight of his Divine Master present to succor him and to crown him with victory, and at the same time the remembrance of the prayer for forgiveness of His enemies breathed by the Saviour on the cross filled him with fervor and strength. So with an effort he rose upon his knees. He prayed for his enemies. He asked with instance that his death be not imputed to them, and in these sentiments he yielded up his blessed soul to God.

A final advantage that we draw from the thought of the presence of God, is consolation in our miseries, afflictions and sufferings. When a sick person sees his physician before him, it seems to him that

he is much relieved. If in our maladies and infirmities, if in poverty and the loss of goods, in interior desolation and in all grievous accidents that happen to us, we remember that our God, the Sovereign Physician of our souls, is near us to sustain and console us; that He is about to crown our patience, and to pour upon us torrents of delight for all eternity in return for the few drops of bitterness which we suffer here below, how shall we not suffer with joy? Will not murmurs and complaints be changed into thanksgiving? And shall we not desire to suffer still more in order to augment our glory hereafter? This great God assures us Himself by His Prophet that He is with us in tribulation in order to deliver us and glorify us.

"I set the Lord always in my sight. For He is always at my right hand that I be not moved. Therefore, my heart hath been glad, and my tongue hath rejoiced. Moreover, and my flesh also shall rest in hope."

2. And now let me give you some directions in the practice of this holy exercise, as suggested by the saints, and especially by the great mystics, St. Teresa and St. John of the Cross.

Represent God then as always present to you and the observer of all your actions—now as a King full of majesty, seated upon a throne of glory and surrounded by an innumerable number of celestial spirits—now as a Judge armed with all the thunders of His justice to punish the evil acts of His enemies—now as a good Father who watches over you and who has an abiding interest in your affairs—now as a

Spouse who caresses you, and who pours out on you all the riches of His love, and who "takes up His dwelling place in your heart." And as to your own soul, consider it as a noble and spacious temple in which should resound at all times hymns, and praises, and thanksgivings to God who fills it with the majesty of His presence; or as a palace in which He dwells, and where He commands as from His own high throne; or as an enclosed and delicious garden to which the Spouse comes when it pleases Him to take His repose, and in which He will cultivate for His use and pleasure the flowers and fruits of a virtuous life; or as a wilderness to which you will retire from the confusion and bustle of the world to taste the delights of God's companionship, to join Him in prayer and holy conversation.

Conceive your Jesus, the Man-God, your Lord and Spouse, as in the stable of Bethlehem: in the arms of His Mother: amid the Doctors in the temples; in the home of Nazareth; working miracles for the alleviation of the sufferings of His people; at prayer on the mountain top, or in the garden of Gethsemani; or on the Cross; amid the scenes of His Passion or the glories of His risen life; or, finally, as the King of Glory receiving the everlasting praises of the angels and saints. Accompany Him, I say, amid the scenes of His private, and public, and suffering, and risen life, and in the glory of eternity.

Accustom yourself to see God always and everywhere, and all nature as an open book will make known to you the majesty of His Divine presence,

and your heart will exult and you will sing to Him in the words of the devout soul:

"I see Thee in the morning light
That gently steals o'er hill and vale;
I hear Thee in the rippling brook
That flows unceasing through the dale.
Within the breeze I hear Thy voice
That gently speaks of love to me.
And from my inmost heart I say:
How beautiful our God must be!

"I see Thee in the Spring's first hour,
In Summer's quiet, happy days;
In Autumn's golden harvest time,
In Winter's stretch of snow-clad ways.
I see Thy power everywhere;
In wooded grove, in busy mart;
And in my soul I humbly say:
O God, how wonderful Thou art!

"All nature speaks of Thee to me,
The sunlit morn, the beauteous day;
The starry night, the calm, the storm,
Thy loving attributes portray.
All that I am cries out to Thee,
I long to feel Thy fond embrace.
If such Thy glory be when veiled,
What will it be when face to face?"

SECOND SERMON—HUMILITY

Its Excellence and Necessity

"Whosoever shall humble himself as this little child, he is the greater in the kingdom of heaven."—Matt. XVIII, 4.

I

Infers the excellence of humility from the pains our Lord took during His whole life to inculcate it by His words and example.

II

Its necessity as a means to salvation is shown from the fact that without it no other virtue can flourish in our souls.

I

After having treated of the nature of humility and the motives for its practice, I go on today to show its excellence and necessity. Its excellence is proved from this: that it was one of the chief virtues inculcated by our Lord.

This we may gather from what the fathers of the Church tell us of this virtue. It was it especially, they say, that the Son of God came down from heaven to teach us. And this He did, not only by His words but more especially by His actions. And it is remarkable that while His whole life on earth was a continual example of morality, He in a special

manner, and more than once, proposed His humility for our imitation.

How often did He not inculcate this virtue in His instructions and teachings during the course of His public mission? The very first words of His very first instruction are, according to several of the fathers of the Church, a eulogy of this virtue. "Blessed are the poor in spirit" are the opening words of the Sermon on the Mount; and this passage, according to the interpretation of several of the fathers, refers to the virtue of humility. "He begins, He continues, He ends His sermon with humility," says St. Augustine. "He touches nothing else during the whole course of His life, as if it alone were the great virtue lost to the world which He wished to restore amongst men," and it is in particular that He would have us learn of Him, as He invites us in plain language: "Learn of Me; for I am meek and humble of heart."

But not alone by His words, but more especially by His example, did the Saviour and Restorer of all things teach us this virtue. When He came into the world His will was to be born in a stable; to come of poor and despised parents; to take upon Himself the mark of sin in submitting to the law of circumcision; to fly into Egypt as one too weak and unable to resist; to be baptized with sinners and publicans as one of them; to be recognized as the carpenter's son, and contemned by that proud people as one of poor and low estate. When the people wished to honor Him and make Him king, He hid Himself. When they wished to cover Him with reproaches,

He showed Himself. Men praised Him, and even the devils themselves did so by the mouth of the possessed, and He commanded them silence. They loaded Him with outrage, and He answered them never a word. And, now, O Lord, Thou true lover of humility, You recommend this charming virtue to us on the last evening of your life, as if it were by your last will and testament. For, as St. John tells us, after the ceremonial feast of the Paschal lamb was over, the Master arose from the supper table, and girding Himself with a towel He stooped down, and with His divine hands washed the dirty feet of the disciples, even those of the traitor, Judas. After that He sat down again to table, and said to them: "Know you what I have done to you. You call Me Lord and Master, and you say well; for so I am. If then I, being your Lord and Master, have washed your feet, you also ought to wash one another's feet. For I have given you an example that as I have done to you, so you do also."

This ineffable act of humility the Saviour performed on the last evening of His life, in order that the apostles, that we also, being truly humble in spirit, might be worthy to contemplate Him in the midst of the abyss of humiliations and reproaches in which, on the morrow, He was about to end His life. Oh, surely, dearly beloved, this virtue must be very excellent indeed, very dear to the heart of the Almighty and worthy of our life-long practice, when we thus see His only Son go to such extremes of humiliation throughout His whole life, to teach it to us both by word and example.

II

But these are not the only motives that should induce us to love and practise this virtue. A no less pressing motive is its necessity to us as a means to salvation; and in this connection it is so indispensable to our lives that without it no other Christian virtue can flourish in our souls, and we can never please God or serve Him as we ought.

This is made known to us by the action and words of our Lord Himself. On one occasion when He found the disciples bickering among themselves as to which of them should appear the greater, He took a little child and set him in the midst of them and said: "Amen, I say to you, unless you be converted and become as little children, you shall not enter into the kingdom of heaven. Whosoever, therefore, shall humble himself as this little child, he is the greater in the kingdom of heaven."

We can say nothing more authoritative than this, and it is useless after this to cite other passages. From this alone we can readily understand all the force of many other passages of Scripture wherein He makes known to us, as He does in the Gospel of the pharisee and the publican, that "he who exalts himself shall be humbled, and he who humbles himself shall be exalted."

I would have you bear in mind, moreover, that humility has been established by the decree of the Almighty to be the solid foundation of all other religious virtues, and consequently of the salvation of all reasonable creatures.

When the angels were created the Sovereign Lord

demanded of them an act of obedience and humility that He might raise them to a state of beatitude. Those who were faithful in this commandment were glorified; whilst those who with Lucifer, insolently refused to humble themselves before God, were cast forth from heaven as so many hideous fire-brands destined to kindle of themselves the fires of hell.

Again, man had scarcely come forth from the hands of his Creator when he received an express order to humble himself by submitting to the prohibition to touch the tree of knowledge. Pride made him revolt and he was condemned.

Does God wish to repair the ruin of man? It is always by humility. The whole work of the Redemption is founded on humility. Pride had ruined man. It is humility that must restore him. Pride led the whole human race away from morality, from righteousness, from the very knowledge of God. Men revolted and lost themselves in the pride of their hearts. It is humility that must bring them back again to virtue and salvation. Hence we see the Saviour is born, lives, and dies in the exercise of the most profound humility. His law, His gospels, His maxims, circle on humility, and it is the solid foundation of them. Hence, that commandment so positive which He gave to His disciples and to all Christians to humble themselves. Hence, that manner so extraordinary of explaining Himself to make known the indispensible necessity of this virtue in order to arrive at the kingdom of heaven—a necessity which He makes equal to that of baptism. For, just as He assures us with an oath that he who

will not be born again of water and the Holy Ghost cannot enter into the Kingdom of Heaven; so, He protests with the same oath that he who will not become as a child; that is to say, little in his own eyes and truly humble, will never enter the Kingdom of Heaven.

Hence, the saying of the fathers of the Church that humility is to the Christian in order to be saved, what the foundation is to a building, and what the root is to a tree. It is impossible that a building could stand without a foundation, and "the greater the building is, the deeper must the foundation be," according to the saying of St. Augustine.

In vain will you join together stones with the most binding cement; if the house is not established on a solid foundation, it will infallibly fall. Perform good works as many as you please. Build for salvation. Give abundant alms. Fast rigorously. Visit the sick. Exercise all the works of mercy. Perform miracles. Convert entire provinces. Glorify yourself with having power over the devils as the apostles did; if this edifice is not built on a deep humility it will go to ruin, and you will be left only the regret of having labored in vain.

Such was the fate of the pharasees of whom the Gospel speaks so often. How many holy and praiseworthy works did they not perform? Yet, our blessed Lord condemned them. He reproached them with being only hypocrites, He loaded them with maledictions; because, with all their pretended good works they had not humility.

To show them clearly the folly of their conduct,

He proposed to them a parable. "There were two men," He said to them, "each of whom built a house. The one built his house upon a sandy bank by the side of a river. The winds blew, the rain fell, the river increased to a torrent which lashed its angry waters against its banks. The waters descending into the sandy soil sapped the foundation, and down came the edifice with a crash. But the other, more prudent, built his house upon a rock. The winds blew with violence. Great rains fell. The rivers overflowed. But the house was in nowise damaged; because it had a solid foundation."

Oh, strange folly of men! to be so prudent in temporal affairs, and to take so little precautions in the great affair of salvation. Where will you find a man so foolish as to build his house on shifting sand? How many measures does he not take to build it solidly? And yet how many will you not find who build spiritually, not only on shifting sand, but even, as we ordinarily say, who build in the air in not establishing what they build on a broad and solid foundation of true humility? Hence, do we see daily falls so sad and surprising. How many persons are there who appear very pious, and who perform very virtuous actions, and who are fallen into the abyss of crime, and error, and damnation? All this is because they were not founded on humility.

Humility is, moreover, to the Christian what the root is to the tree. A tree cannot live without a root. A Christian is a tree planted in the garden of the Church. His good works are as the leaves, the blossoms, the fruit of this tree. But if this

plant of the garden of the spouse is not furnished with the root of humility, it will not subsist. It will wither away, and will fall into decay and rottenness. This is what happened to the seed of the sower that fell on rocky ground. It grew up perfectly. It even took some increase. It promised at first an abundant harvest. But as it had not proportionate roots, it never came to maturity. This is a natural figure of what happens to many Christians. To consider them at first sight one would think that they were deeply rooted in virtue. They appear laden with leaves and flowers. But at the first blast of tribulation; at the first onset of violent temptation; the moment the heat of passion penetrates them a little, they fall miserably. This is because the roots of humility are wanting to them. Has not what I say happened perhaps to many amongst you, my dear brethren? Are you not perhaps for the most part trees without roots, and who after having appeared before now, green and laden with fruits, have become dried up and withered and are upon the point of being cut down and cast into the fire of divine vengeance?

Ah, it is because you have not humility, which alone can sustain you in life and spiritual health. Retrace then your steps. Try and regain your former lowly opinion of yourselves. Humble yourselves before God and man, that you may receive the pardon of your past sins, and as a secure means to obtain your eternal salvation.

THIRD SERMON—THE "HAIL MARY"

"Hail, full of grace! the Lord is with thee. Blessed art thou among women."—Luke I, 28.

I

1. Tells why the prayer is so called, and gives the origin of the three parts of which it is made up.

2. Gives reasons to show why the "Hail Mary" is a fitting and most holy prayer.

II

1. Comments on the phrases of which the prayer is made up, and gives their signification.

2. Gives reasons why we should frequently recite this prayer, and have a great love for it.

I

1. The "Lord's Prayer" is a prayer that comes to us from heaven, and one that has been given us by the Son of God Himself.

It is then the holiest prayer that we can address to our Heavenly Father. Hence, from one end of the world to the other it is daily on the lips of Christians. What graces will not this beautiful prayer obtain for us, and what happy fruits of salvation will it not produce in us, if it is offered to God through the hands of His Blessed Mother?

It is without doubt for this reason that everywhere, and almost always, it is followed by the "Hail Mary." Let me occupy myself in this instruction

then in telling you what sanctifying words it is composed of, and what is its signification.

The "Hail Mary" is so called from the words with which it begins. They are the words the archangel employed in announcing to Mary that she would be the Mother of God.

It is made up of three parts. The first part comes, as I have said, from the archangel Gabriel. These are his words: "Hail, full of grace; the Lord is with thee; blessed art thou among women."

The second part was spoken by St. Elizabeth who said again to Mary: "Blessed art thou among women, and blessed is the fruit of thy womb."

The third part is a prayer which the Church adds, and which commences with these words: "Holy Mary, Mother of God," words by which the Church united in the council of Ephesus crushed the heresiarch, Nestorius, who dared to refuse to Mary the glorious title of "Mother of God."

2. It is then a fitting prayer, and the words that compose it, are they not come out of mouths the most holy? Yes, my brethren, and there is none by which we can better praise, bless, and invoke the Blessed Virgin.

In fact, can we praise the Blessed Virgin in a manner more agreeable than by addressing her in the words she heard for the first time from the mouth of the archangel when he came to announce to her the marvels which the Most High was about to operate in her, and which raised her to the highest point of glory and grandeur? Can we better bless the Mother of God than by recalling to heart

the adorable mystery of the Incarnation of the Son of God, and in repeating the words of St. Elizabeth: "Blessed is the fruit of thy womb," that is, "blessed be this mystery so glorious for you, O holy Virgin! Blessed be this heavenly fruit of life, Jesus, our Redeemer, which your chaste womb has given us. Thanks be given you, O Mary, and be you blessed forever, you who have brought forth the Divine Saviour who comes to crush the head of the old serpent, to break the bonds of our shameful slavery, and to tear up the sentence of death which was about to fall on us! Yes, holy Virgin, be you blessed, you and Jesus, the fruit of your womb.

My brethren, these words of thanksgiving open to us the heart of Mary and lead us naturally to address her a petition which can only be agreeable to her, and which is found in the words: "Holy Mary, Mother of God, pray for us sinners, now, and at the hour of our death." Pray with all confidence, for we are the brethren of Jesus Christ, and Mary, our mother, will hear us.

II

1. Let us see now what are the holy truths inshrined in the words of which the "Hail Mary" is composed. The archangel, Gabriel, calls Mary "full of grace."

What is the signification of those beautiful words? They teach us that Mary received from God, she alone, more graces than all creatures together. They teach us that God, after having chosen Mary from among all the daughters of Sion to be the mother of

His beloved Son, enriched her with His gifts, loaded her with favors, and opened for her all the treasures of His bounty. "Many daughters have amassed riches; but were all their acquisitions put together, they cannot be compared to thine." They share in the graces of the Saviour; but thou, O Mary, art full of them:

"The Lord is with thee."

It is true, we are all temples where God dwells, and if we are in the state of grace, it can be said to us also: "The Lord is with thee." But He was in Mary in a manner altogether special. It was in her that He wished to take flesh and to become man. He is in the heart of Mary. He fills all her understanding. He possesses her whole will. He is the source of all her thoughts, of all the movements, of all the sentiments of her heart and soul, and He permits not that there mingle there the least stain that can tarnish her purity. Yes, Mary, "the Lord is with thee."

The messenger of God adds: "Blessed art thou among women." Of all the women who appeared on the earth since the beginning of the world; of all the women who shall appear on earth till the end of time, Mary is the most worthy and the most holy, the highest in grace and glory before God. She is the sole one out of the family of Adam who was conceived without sin. Never did sin, even the slightest, touch this beautiful soul, the living temple of God, where the eye of God cannot discover the least stain. Sanctuary of all the virtues, the heart of Mary was full of faith, of hope, of charity, of hu-

mility, of purity. And from the day of her entrance into the world to the hour of her leaving it Mary ceased not a single instant to go from virtue to virtue, and grow in perfection and sanctity.

Lastly, holy Virgin, not only are you of all the daughters of Sion the strongest, the most chaste, the most faithful, the most holy, but you are the Mother of the Saviour of the world. The Mother of God. With what reason then may not the archangel say to you: "Blessed art thou among women"?

St. Elizabeth says also to Mary: "Blessed art thou among women," and she adds: "Blessed is the fruit of thy womb." This was because the Holy Ghost revealed to the venerable spouse of Zachary that the "heavens had dropped down the Divine dew, and that the clouds had rained the Just One," that "the desired of nations" is before her in the virgin womb of Mary. Jesus, Saviour of the world; Jesus, Angel of Peace, and true Solomon; Jesus is the fruit of your womb, O Mary!

Without doubt you have all power over His heart, and He hastens to hear the desires and the prayers which you lay at His feet in heaven. It is for this reason that the Church of your Divine Son wishes that we say to you daily, and with a confidence without bounds: "Holy Mary, Mother of God, pray for us sinners, now, and at the hour of our death."

2. "Holy Mary," our Lady, our Queen, beloved daughter of Sion, who hast been filled by the Holy Ghost, who hast conceived in thy womb the Son of the Eternal, who hast given Him the Body which He will sacrifice, and the Blood which He will shed

for us; "Mother of God," employ in our favor the power of mercy with which the Lord clothed thee; "Pray for us, poor sinners," thou who lovest so much the title of "Refuge of sinners," and "Help of Christians;" thou who art the star placed over this tempest-tossed world to lead us to the port of salvation. Consider our miseries, and thy motherly heart will be moved. Thou wilt pray for us to thy Divine Son. Thy prayer will be heard, and our salvation will be the fruit of thy suppliant, but all-powerful intercession.

Pray for us "now," that is, always, at each instant; for at each instant we have need of thy help, O Mother of God. In fact, my brethren, we have unceasingly new sins to deplore, new weaknesses to be remedied, new dangers to avoid, new duties to fulfill, and consequently, new graces to obtain through the intercession of this heavenly Mother of mercy.

May Mary pray then for us poor sinners, now, ever, and always, but above all, "at the hour of our death," so that we may not be troubled by the fear of death, and by the temptations of the devil who at that decisive moment redoubles his efforts, employs all his ruses, and uses all his malice to destroy us.

May Mary pray for us then that we may bear our trials and our sufferings with a Christian and meritorious patience, that we may receive worthily the Last Sacraments, sources of grace and pardon, and pledges of salvation, that we may preserve the spirit of penitence, and contrition, of confidence in God,

and resignation to His holy will; so the persevering in grace, and firm in His love, we may merit to be received into heaven.

2. Mary is very pleasing to the heart of God the Father, of God the Son, of God the Holy Ghost. Mary is very powerful. She is the Mother of God. She wishes our happiness. She wishes to conduct us to God. Pray to this holy Virgin. Address to her often this beautiful salutation of the archangel which I have explained to you. Recite it, my brethren, in your sorrows, and you will be consoled; in temptations, and you will be strengthened. Recite it daily, especially morning and evening.

Christians of every age and state, but above all, you, young people, who feel so many and so violent temptations, pray to Mary, and Mary will pray for you; and the succors of God will be given you. You will do what God commands, and you will go one day to glorify Him in heaven, in the society of the angels and saints, and Mary, the Mother of Jesus.

TWELFTH SUNDAY AFTER PENTECOST

FIRST SERMON—THE LOVE OF GOD

"Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with all thy strength, and with all thy mind."—Luke X, 27.

I

1. From the reply of our Lord to this Pharasee we learn that the great duty of life is to advance in the love of God till that love take possession of our whole being. That God should be obliged to command that He be loved by man is the shame of the human race; and yet, many are to be found who do not love Him, but hate Him.

2. His greatness and perfection as manifested in all His works, the first motive to love Him.

II

A second motive is the commandment He has given us. The commandment comes not from the fact that we can contribute anything to His glory or happiness, but from His infinite love and mercy to us, and from His desire for our good.

I

1. It was not out of a pure desire to know the truth that the pharasee asked our Lord this question. Nevertheless, the reply is one that deserves the earnest consideration of us all. From it we learn that the great duty of life is to advance in the

love of God; yea, advance till His love take possession of our whole being. For the whole man is included in the four faculties of heart, and soul, and mind, and strength, and it effects that there is no place left in us for the love of any creature out of God or that is not of God.

And now as regards this reply let me say that it may be called the shame of the human race, a reply that ought to cover us with confusion. For who could have believed that God would be obliged to give to reasonable creatures a command to love Him —a command accompanied with promises, and threats, and solicitations—everything, in fact, that can be conceived most pressing in order to oblige those to whom it is given to observe it.

But who could conceive, who could be persuaded of the fact if we had not every day proofs of it; that in spite of this command so precise, in spite of the terrible threats and magnificent promises that accompany it, there are yet to be found among men those who do not love God, but who hate Him rather, and who make open war upon Him; nay, who try to blot out His very Name from the vocabulary, and even from their very hearts?

But what is even more astonishing still is this, that among those who call themselves His children and His friends there are to be found very few who love Him truly. For this is not a question of words, or ideas, or fancies; but of the heart. It is a question of effects and actions. Now, where do we see effects and actions among the greater part of men and even of Christians, which prove that they truly

love God with their whole heart, and soul, and mind, and strength?

2. That this reproach may not be made to you, let me today put before you some motives that should impel you to the fulfillment of this commandment; and the first I will ask you to consider is God's goodness and perfection as manifested to us in all His works.

The universe, dearly beloved, can with reason be called the great book of the love of God; and this not only because it was love that impelled the Creator to draw from nothingness all those things that compose it, but also because all that it contains by showing us continually the greatness, the power, the beauty, the goodness, and the other perfections of God, teach us that He ought to be loved.

In fact the heavens with the heavenly bodies with regard to whose greatness and motion and distance, astronomers tell us astonishing things, things that are nevertheless certain and demonstrated—the earth with all the animals and plants that it contains, whose number as well as whose diversity reaches almost the infinite—the sea and all that it contains—the human body whose structure learned men can never cease admiring and which they regard as a masterpiece of almighty power—our soul with its faculties and motions which surpass all thought; in a word, all the words of the Lord, all that surrounds us, all that we see, all that is without us and within us; are they not so many mouths which preach to us the love that we owe to Him who

is their Author, and who has thus lavished on us His gifts with such prodigious liberality?

II

A second motive of the love of God is the commandment He has given us. You have heard the terms and the scope of it. Nothing is more precise, nothing more formal and pressing. It is repeated in a thousand passages of holy Scripture. "He who loves not God," says Saint John, "remains in death;" that is to say, that anyone who has not in his heart the love of God is in the most frightful state that can be conceived. He is "a child of wrath." He is the object of the execration of heaven and earth. He is a victim doomed to the divine vengeance. He is an imp of hell. He is a devil incarnate. Doubt it not, my brethren: there is nothing more true.

The Apostle of the Gentiles adds that, "if anyone love not our Lord Jesus Christ, let him be anathema"; that is to say, let him be accursed of God and man. He is a monster, an unnatural being, one to be put below the savage beasts, for they give service and praise to God after their own fashion; whilst this unhappy being degrades himself in becoming the enemy of Him who drew him out of nothing. Hence, he is proscribed and delivered over to as many executioners as there are creatures in the world. All conspire for his destruction; all demand his ruin; and it is only the infinite mercy of God that arrests the effects of a vengeance ever on the point of crushing him.

Behold, then, dear brethren, an express and posi-

tive commandment of loving God—a commandment accompanied with promises the most magnificent and threats the most terrifying—a commandment to the fulfilling of which are attached all sorts of spiritual and even temporal goods in this life and eternal glory in the other—a commandment which, being neglected, despised, and transgressed, produces all sorts of evils in this world and hell in the next. There is no middle course; we must love sincerely or perish everlastingly.

"But who am I, O my God," may we not say with Saint Augustine, "and who are You to command me thus to love You and to threaten me with the most terrible effects of Your anger if I do not love You? Would it not be sufficient to permit me to love You? What greater good can happen to me than to love You; and what evil like that of not loving You?"

Let us, dear brethren, enter into sentiments so just, and say to God with feelings of the most lively gratitude and astonishment mingled with holy fear: "What, O my God! You, my Creator, my Sovereign Master! You the Almighty, infinite in all perfection! You before whom the heavenly spirits, and with greater reason everything that is on earth are nothing; You, O God of Majesty, You command me to love You; and You command me under pain of eternal damnation! me who am but dust and ashes; me who am a sinner and a vile slave! What a prodigy of goodness is it that You seek me with such eagerness? Can I be of any good to You? It is true that I am Your work, and that You have made me

to Your image; and it is this without doubt that has made me of value in Your eyes.

"But O Lord, I have disfigured this work. I have defaced Your image in me by sin; and there is no longer anything in me which can draw upon me Your favorable regards. It is Your infinite mercy that supplies all.

I will love you then, O Lord, because of the commandment You have given me; but I will love You more, because of Your infinite perfections, and because all things that are within me and without me proclaim that You are worthy of my love. I will love You with my whole heart, and soul, and mind, and strength—with my whole being. Grant me the grace to grow in Your love all the days of my life, that I may earn for myself Your love and regards more, and may merit to love You forever in heaven.

SECOND SERMON—THE LOVE OF GOD

I

To the former motives impelling us to the love of God, those coming, namely, from His greatness and perfection as manifested in all His works, and from the commandment He has given us; two others are adduced in this discourse. The first is, the benefits He has conferred on us in this life and the still greater ones He prepares for us in the next. The special benefits of the temporal and the spiritual orders conferred on us by God are recalled, and pressed as a strong motive obliging us to His love.

II

The last and most pressing motive of all, is the consideration of all that Jesus Christ did and suffered for us. Those actions are recalled with tenderness and gratitude. Especially the sacrifice of His life which He offered for us on the cross. A sacrifice which He made for love of us, and in which the eternal Father concurred. Appeal.

I

I have already laid before you two motives which impel us to the love of God. These are, first, His goodness and perfection as manifested to us by His works, and second, the commandment He has given us to love Him with our whole heart and soul.

Let me today put before you one or two other motives; and the first is that this great God, in order to oblige us to love Him, loads us with benefits in this life and prepares us for still greater ones in the other.

Recall then to your memory all the benefits with which the liberal hand of God has laden you from the first moment of your life and with which He ceases not to load you every day.

Without speaking of the general benefits, those that are common to you with all men; of creation, of preservation, of redemption, of the order that He has given to one of His angels to never abandon you; how many special graces have you not been favored with? How many holy inspirations, and good examples, and charitable advices, and salutary

corrections? How many spiritual and temporal helps? Has not this God of bounty caused you to be born in a Catholic country? Has He not called you to be a member of His Church by holy baptism? Has He not procured you a holy Christian education? And all this in preference to so many others, who perhaps would prove themselves more worthy than you? If you had come into the world in the midst of an infidel people, in the regions where idolatry, Mahometanism, or heresy reign, what would you be today?

Again, has He not called you to penance and awaited you, this God of mercy? Has He not borne with you these many years in spite of the prodigious number of your sins; whilst so many others much less guilty than you were surprised by a sad death and condemned to hell? Perhaps you have never reflected on all these special graces? Perhaps you have never thought of returning thanks to Him who is the Author of them and who has treated you with such distinction.

Once again, from how many perils has He not delivered you? How many times were you exposed to the loss of your life? Ah, if you had died at a certain time, in a certain conjuncture which you can perhaps recall, where would you be now? What pressing motives to oblige you to love a Father so full of tenderness in your regard?

II

But behold a last motive which is no less pressing, rather which ought to be regarded as the strongest of all. And it is, all that Jesus Christ did and suffered for us. Consider the prodigious acts of love and goodness which the Saviour performed in our favor. "It was for us men and for our salvation that He came down from heaven and was made Man," says the Creed. After remaining nine months in a state of annihilation He wills to be born in a stable; to be exposed to the rigor of the winter season; to be reduced to the condition of the poorest and most necessitous amongst men; to experience all the weakness of infancy. He passes His life to the age of thirty in the workshop of a poor craftsman. After that He enters on His public mission, when He travels many times all Judea and Galilee preaching amidst extreme difficulties and fatigues, and all the inconveniences of a mortal and penitential life.

Finally, He enters on His Passion, where He suffers inconceivable tortures and a cruel and shameful death.

O brethren, transport yourselves in spirit to the hill of Calvary and see with the eyes of faith this God-man attached to the infamous wood. See His head crowned with thorns and lowered to give you the kiss of peace and reconciliation. See His arms extended to embrace you, His side open to receive you and pour out on you the affections of His Sacred Heart. See His feet pierced with nails, those feet fatigued with so many journeys made in seeking you; all His body torn and blood-stained to purchase

and redeem you. Where is the heart that would not be moved at a spectacle so touching? It was for love of us; yes, it was for love of us that Jesus did and suffered all this. It was through a love pure and disinterested; since He had no want of us. It was to show us the excess of His love; since He could redeem us by a single act of His Almighty will.

Eternal Father, God of Mercy, You too have loved men. You loved us even to the delivering to death, to the death of the cross, Your only Son for my salvation. And after this shall I not love you? Ah, I should be a devil or a damned soul if I refused a duty so just and holy. It is this love that God has not only had for me, but that He has for me still more than ever, that obliges me to love Him. "Yes, my people," says He by Isaias, "I love you tenderly; I love you more, aye, infinitely more than a mother can love her little child. For, when it should happen a thing which is very difficult to find, that a mother should abandon her child and let it die in spite of its cries and tears; yet will I not do so. I will never abandon you. I will carry you in my bosom. I will hold you in my hands. I will never forget you." What expressions, dearly beloved? And could He express Himself more tenderly? "What more could I do?" He adds in another place, "that I might testify to you my love? I have planted you as a chosen vine. I have cultivated you with care. I have continually watered you with my grace. Be ye then judge between Me and you and give testimony to the truth."

3. Can you then resist so pressing motives of the

love of God, and will your hearts be still insensible to His appeals? You love those who testify their love for you. You are grateful to those who confer benefits on you, and you cannot refuse them your tenderness and your gratitude. Will it be only to your Sovereign Benefactor that you will show coldness and ingratitude? Don't you perceive that even the most cruel and barbarous men allow themselves to be softened and touched with love towards those who benefit them? If a friend had given you his goods, had exposed his life to draw you out of some danger, could you be insensible to it? What would you not do on the contrary to render him a just return? Has not Jesus Christ done all this for you? Has He not done infinitely more? You know it. You cannot be ignorant of it. And do you refuse still to love Him and to make the little sacrifices that He demands of you to testify to Him your gratitude?

If this be so; go, separate yourself from the society of men. Hide yourself in the most frightful deserts amid the savage beasts. But what do I say? These fierce creatures will put you to shame; since they testify their gratitude to God in their own way. No, rather pluck out your wicked heart and bury yourself alive that you may conceal from the universe a monster so unnatural. No, rather still, beg of God that He would be pleased Himself to take from you your stony heart, and give you instead a heart of flesh—a heart that may be made sensible to favors received; a heart that contrite and humbled at its own baseness, may be yet made worthy to

carry within it the pure and disinterested love of God.

THIRD SERMON—ADVANTAGES OF HUMILITY

"Learn of me, for I am meek and humble of heart, and you shall find rest for your souls."—Matt. XI, 29.

1. Shows how humility procures peace and tranquility of conscience.

2. Shows how it renders us amiable to all men.

3. It brings us near to God, and renders us agreeable in His eyes.

4. It makes us sharers in the greatest favors of Heaven.

5. It gives us a great confidence of possessing eternal goods hereafter.

1. Admirable indeed must be the virtue of humility, since our good Jesus points it out to us as the distinguishing virtue of His life and in which He would have us all to imitate Him. And great must be that rest of soul which is its reward.

It is on the advantages following on the practice of humility that I purpose addressing you this morning; advantages great and varied, and which are among the chief benefits God bestows on us in our pilgrimage here below.

What are those advantages? Well, in the first place, as the text declares, humility procures us

peace and tranquility of conscience; peace with our God, with the world and ourselves.

The Christian religion carries with it essentially a character of peace, joy, sweetness, union, and charity, because it teaches to yield to others. Now, as altercations and dissensions come only from the spirit of pride, by a necessary consequence where humility is found there also are found peace and tranquility.

2. In the second place, humility renders those who possess it amiable to all men. How do you regard, my dear brethren, those persons full of sweetness and humility; those affable persons who study only to please all those with whom they have dealings; those persons who would wish to put themselves under the feet of everyone; those persons full of kindness, and charity, and compassion, and holy condescension, virtues which have their source only in a true humility; those who know not what it is to dispute with or resist others, but who always make it a point to yield when conscience permits it; who are always blind and dumb to their own advantages, their virtue, their perfection, and who are always ready to praise the neighbor; in a word, those truly humble of heart; who is there that would not love them? Who could resist dispositions so attractive? Thus we see in the world that those who wish to be solidly esteemed exhibit humility, whether false or true, and that a person can acquire the esteem of his fellows only by this means. It is only on humility that all wise men found true merit. It is by it that we distinguish the well-bred man

from him who has not this advantage, the wise from the foolish, the man of distinction from the man of little genius. Once a man exhibits pride, nothing more is thought of him.

3. A third advantage of humility is that it brings one near to God and renders him agreeable in His eyes. "Do you wish me," says St. Augustine, "to show you a marvel? Here it is. The Lord is elevated above the heavens; His greatness, His majesty, His power are infinitely above your lowness and nothingness; yet I will give you the secret of approaching near Him. Humble yourself, and this great God will come to you. On the contrary, if you exalt yourself, He will withdraw Himself so far above you that you will never be able to come near Him." The great Doctor had taken this thought from the prophet king, who says that "He (the Lord) sees the proud afar off;" He keeps them at a distance from Him; "but His eyes are ever turned towards the lowly and humble."

Now, I remark with the fathers of the Church that one can approach to God in two ways: first, by obtaining the pardon of the offenses he has committed against the Supreme Majesty; and second, by sharing in His graces and favors. Humility does this in a very perfect manner.

In the first place, it procures us reconciliation with God when we have had the misfortune of becoming His enemies by sin. Holy Scripture is full of examples which establish this truth. Let me give you two striking ones, one from the Old Testament; the other from the New. It is written in the Book

of Kings that the impious Achab, king of Israel, having caused the murder of Naboth, one of his subjects, that he might possess himself of his vineyard, a prophet was sent to him on the part of God to reproach him for his crime, and to announce to him extraordinary chastisements.

The king was stricken with a salutary terror. He rent his garments. He clothed himself in sackcloth. He sprinkled ashes on his head. He fasted. He wept bitterly. In a word, he abased himself even to the state of a public penitent. God was so charmed with his profound humility and a penance so striking that He said to the prophet in a kind of admiration: "Have you not seen Achab, how he is humbled before Me; I will retract the sentence that I have pronounced against him."

How admirable, my dear brethren, is the power of humility to change thus the decrees of God and to arrest the arm of divine justice; to change the divine anger into compassion; and, in a word, to reconcile the greatest of sinners with his outraged God?

The second example is that of the publican in the Gospel. This man having come into the temple to pray, felt himself so deeply touched with the remembrance of his past sins that he dared not to lift his eyes to heaven, or even to approach the court of the Israelites, to which, as a Jew, he had a right to enter; but stood without in the outer court amongst the gentiles as one excommunicated from the society of his fellows. He struck his breast. He prostrated himself on the ground. He looked upon himself as

the greatest of criminals; whilst the proud pharasee insulted him, and glorified himself out of his own good actions. You know the rest. God was so touched with his profound humility that He granted him on the spot the pardon of his sins.

4. After the work of conversion is completed humility makes us sharers in the greatest favors of heaven. Witness so many illustrious penitents who surpassed in the gift of miracles, in contemplation, in perfection, and in the other marks of God's friendship many of those who had always lived in piety and innocence. And why? Because they surpassed them in humility.

But is not humility shown as everywhere in Scripture as the great quality which draws on us the graces and favors of heaven? What are the psalms from beginning to end but hymns of praise to God on account of His beneficent dealings towards the lowly and humble? "Who is as the Lord, our God, who dwelleth on high, and looketh down on the low things in heaven and in earth? raising up the needy from the earth, and lifting up the poor out of the dunghill, that He may place him with princes, with the princes of His people?" And the Virgin in her canticle, does she not re-echo the same strains of God's benevolence to the possessors of this virtue? "The Lord hath regarded the humility of His handmaid, for behold from henceforth all generations shall call Me blessed: because He that is mighty hath done great things to me. He hath scattered the proud in the conceit of their heart. He hath put

down the mighty from their seat and hath exalted the humble."

5. Lastly, humility gives us a great confidence of possessing eternal goods hereafter. And this is the crown of the advantages this virtue procures for us. What I say here, my brethren, is founded on the promise of God Himself. The holy Scriptures are full of passages, of authorities, of examples, which establish invincibly this truth.

And certainly it is but just that he who has abased himself willingly for love of the Gospel, who has resisted with perseverance the attacks of pride, who has done himself violence in conquering so powerful an enemy; it is very just, I say, that this faithful disciple of a crucified and annihilated God should be exalted in proportion as he lowered himself after the example of his Master.

Let all these motives, then, incite you, my brethren, to practise humility, this virtue all divine. It is as the basis and foundation of the whole spiritual edifice. It is the support of all virtues, and the faithful guardian of merits. It is the crown and the perfection of the Christian life. Therefore, without humility there is no true religoin, no true faith, no true charity. There is no longer devotion, or charity, or works pleasing to God. All is only exterior grimace and hypocrisy. Not alone the best actions become useless without humility; but being accompanied with pride, they are positively bad and punishable. You give alms, you fast, you pray. All that is good. But if you do it for vanity, far from being rewarded, you will receive punishment.

Let our daily study be, then, to become humble, after the example of our Divine Master. And if it be not within our sphere to imitate in everything His sublime example: such as to serve at table, to wash the feet of others, let us do so in spirit by our humility and charity towards all. Let us study to make our own of this charming virtue, addressing God daily the prayer which St. Augustine made formerly. "My God," says this truly humble man, "make me truly humble. Grant that I may truly know You; that I may truly know myself. Grant that I may know You to adore Your greatness; that I may know myself, to humble myself in my vileness and nothingness. Grant me, I beseech You, that true humility without which I cannot be agreeable to You; without which I am in Your eyes an object of execration. Without this virtue no one can approach You. With it we shall obtain Your mercy."

May we, my dear brethren, after having truly humbled ourselves on earth, see accomplished in us that sacred oracle which announces that "he who humbleth himself shall be exalted."

SECOND PART

FIRST SUNDAY IN JULY

FEAST OF THE PRECIOUS BLOOD*

I

1. Introduction. A general survey of the times is given with their social and moral evils, and the dangers with which even good Catholics are threatened. On the other hand, God has not been wanting to His people, and He has furnished us with powerful and sufficient helps to succor us in our needs, and to enable us to lead holy and fruitful lives. One of those is devotion to the Precious Blood.

2. In what the devotion to the Precious Blood consists; and what are its scope and aim.

3-4-5. Give reasons why we should practise devotion to the Precious Blood.

II

1. Shows what is the primary, and what is the ultimate object of the devotion; its comprehensiveness.

2. The role the Precious Blood plays in the "Marriage of the Lamb." It is shown how the Precious Blood percolates through the whole life of the Church, and is the great sanctifying agency which gives life and healing to all its acts. Appeal. Act of Consecration.

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* The following sermon was preached in the sanctuary of the Sisters of the Precious Blood, Portland, Oregon, 1922.

I

1. It is easy to see that the times are out of joint and that the actions and morals of the peoples are not what they ought to be. Never before did a merciful and beneficent God bestow greater blessings on His people, and never before did He receive greater injuries from them in return. The minds and hearts of men are turned away from rectitude; God's holy law is trampled under foot by them in pursuit of earthly gratifications. Pleasure usurps the place of duty in men's lives; so that it can be said of the times in which we live, what was said by St. Paul of the pagan world of his time, that "men are without God in the world."

And you, my dear people, who have to pass your lives in the midst of this corrupt and Godless generation, if you would preserve the purity and holiness which your profession as Catholics demands of you, will have to be prudent and watchful, lest you also be carried away in the pursuit of vanities and suffer the eternal loss of your souls. You will have to make use of every means given you by God to preserve yourselves in fidelity to His law. For you are to remember that the very atmosphere you breathe is charged with heretical thought. The maxims and opinions that pass current in the world are not those that come from faith or Catholic teaching, and every vehicle of information and amusement offered you is tainted.

Now what remedy for this sad state of affairs, and what sanctifying agency is provided by God for

His faithful children in the midst of a world going rapidly to perdition?

Well, dearly beloved, our good God has not been wanting to us, and He has provided us through His Church with means powerful and sufficient to aid us in our needs. He has at the same time given us helps at once easy and efficient to enable us to live holy and fruitful lives; nay, to arrive at consummate perfection.

Let me speak to you today of one of those great sanctifying agencies given us by God to enrich our souls and lead them to the highest sanctity. I speak, dearly beloved, of the great devotion that is brought so prominently before the Church during this holy month of July, and to the propagation of which the good Sisters of this community have consecrated their lives, namely, the devotion of the Most Precious Blood of our Lord Jesus Christ.

It is a devotion amiable and attractive to all and one which we especially should be deeply influenced by, since we have the privilege of living near this holy sanctuary from which, through its agency, so many graces daily emanate to all the citizens.

2. And now let me tell you first of all in what the devotion of the Precious Blood consists. Well, the devotion of the Precious Blood consists, as the very title given it points out to us, in the worship of Jesus Christ shedding His blood for us amid intense sufferings, and with indescribable love, that we might be made partakers of a superabundant spiritual life. Reciprocating His all-sacrificing love for us, we in turn consecrate all our actions and our whole being

to His service. To this effect we labor earnestly to promote His glory; to make reparation to Him for the many injuries He receives from sinners, especially in the Holy Sacrament of the altar; to advance in virtue and to cultivate an intimacy with His Sacred Blood-shedding in the Passion and with the outpouring of the Precious Blood in the sacramental life of the Church, especially in the holy Mass and in the sacrament of the Eucharist.

From this it will be seen that the devotion of the Precious Blood is threefold. Its aim is to stimulate us to love and glorify God more and more; to work with better success for the sanctification of our own soul, and to labor with more zeal and power for the wants of the Church and for the spiritual well-being of souls both living and departed.

3. You ask, why pay special devotion to the Blood of our blessed Lord? I answer, first, for the very reason expressed in the question, namely, because it is the Blood of our Lord. For though it was assumed from the most pure blood of the Virgin Mary, and as such is a created thing; yet, by reason of the hypostatic union of the Sacred Humanity with the Godhead in Jesus Christ, it is made Divine, and therefore worthy of divine worship. For we are to remember that at the Incarnation the two natures of Jesus Christ, the Human and the Divine, were so united in Him that there is present but one Person, that of the Son of God. From this it follows that the Humanity of Jesus Christ is the Humanity of God, and therefore worthy of divine honor. And as the Humanity of Jesus is the Humanity of the Di-

vine Person; so, the Body of Jesus Christ is the Body of the Man-God; and the Blood that coursed through that Body and was its life is the Blood of God; therefore, worthy of supreme love and veneration.

4. But there is more and the Precious Blood has earned for Itself our everlasting veneration and gratitude, in as much as It and It alone is the purchase price of our redemption. This gives It an inconceivable value in our regard, and compels our love and gratitude. For from all eternity it had been laid out by God that the sufferings, the crucifixion and the shedding of the Blood of His only Son should be the means His providence designed for the redemption of mankind.

O my beloved brethren, reflect deeply on all that is contained in that great mystery. It is to the shedding of the Blood of our Lord on Calvary that we are indebted for the redemption from our sins. It was the sacred blood-shedding of Jesus Christ on the cross that rescued us from slavery to the devil and opened to us the gates of heaven. It is the constant pleading of the Precious Blood before the throne of mercy that makes the Eternal Father propitious to us. It is through the effusion of the same Sacred Blood in the Sacraments and through the mystic operation of the Church that our souls are cleansed and sanctified. For, if, as St. Paul says, under the old dispensation, "the blood of goats and oxen and the ashes of a heifer, being sprinkled, sanctified such as were defiled to the cleansing of the flesh; how much more shall the Blood of Christ, who

by the Holy Ghost offered Himself unspotted unto God, cleanse our consciences from dead works to serve the living God?"

5. But let me go on to say that the Blood of Jesus Christ assumed as drink in Holy Communion is the life of our souls. It was said in the law that "the blood is the life." And truly it is this vital fluid carried through the veins and arteries that conveys life and healing to the body and gives robustness to the limbs; and the body drained of its blood is but a carcass and a lifeless thing. And for this reason and also because it was a figure of the Blood of the Redemption to be shed on Calvary, it was not permitted to the Jews to eat the blood of animals, whether they were victims slain in sacrifice or whether they were slaughtered for domestic use.

And so also of the Blood of Jesus Christ assumed in Holy Communion. It conveys supernatural life and healing to the soul, and is an earnest of eternal life to come. For this we have no less an authority than Jesus Christ Himself. For, speaking to the Jews He said: "Amen, amen, I say to you, unless you drink the Blood of the Son of Man, you shall not have life in you."

Yes, it is the ruby stream of life sparkling in the heart and arteries of our God-Saviour and received in Holy Communion that carries divine healing and strength to our diseased and languishing souls, and that instills into them the germs of immortal life. And hence He continues further, "he that drinketh my Blood abideth in Me and I in him; and I will raise him up on the last day." "Your fathers," He

addresses them, "did eat manna in the desert, but the manna being a corruptible food they died. On the contrary, he that drinketh of this food, which is My blood, and the fruit of Me, the tree of life, shall not see death, but shall have life everlasting."

The Blood of Jesus assumed in Holy Communion is thus the "wise germinating virgins," that is to say, men and women of supernatural tastes who live a life detached from the gratification of the senses, who hunger and thirst after justice and who, while still in the corruptible flesh, life the life of angels.

II

1. The primary object of the devotion of the Precious Blood is then the Blood that flows through the heart and arteries of Jesus Christ; whether we consider Him as still living His mortal life on earth, or in His sacramental life on our altars, or as poured out on our souls to sanctify them through the vivifying action of the Church, or, finally, in heaven where It pleads powerfully for us before the Eternal Father.

But the ultimate and adequate object of the devotion is none other than the worship of the Sacred Person of Jesus Christ Himself, the Redeemer of the world. This is brought home to us strikingly among other ways in the liturgy of the Church, that perennial song of love and worship offered by the spouse to her Beloved. Thus, for instance, in that sublime prayer with which the office of the feast commences, it opens with the stirring words: "Come let us adore Christ, the Son of God, who has re-

deemed us with His Blood," and again in the canticle of the "Te Deum": "We beseech Thee, O Lord, help Thy servants whom Thou hast redeemed with Thy Precious Blood." And this brings home to us how all-embracing is the worship that is proposed to us in this devotion. Let me say in a word that there is nothing more comprehensive in religion itself, and it embraces entire Christianity. Jesus Christ shedding His Blood for the Redemption of mankind—this is the soul of Christian worship, the center of the whole religious system. Hence, St. Paul sums up the mission of himself and his fellow-apostles in the one sentence: "We preach Jesus Christ and Him crucified, to the Jews a stumbling-block and to the Gentiles foolishness, but to those that believe, whether Jews or Greeks, the power of God, and the wisdom of God."

2. The devotion of the Precious Blood opens up to us once again the grand spectacle of the "Marriage of the Lamb" with His spouse the Church, amid the sublime ritual of the Passion. And even as in Paradise, God impressed a mysterious sleep upon the founder of our race, and while thus disposed He took out one of his ribs and from it formed life, and the mother of all the living; so, on Calvary, as the evangelist declares, and while the Saviour lies in the mystic slumber of death, His side is opened with the soldier's spear, and from it flows His Sacred Blood, the last few ebbing drops of His life-stream with which He forms His spouse the Church, fertilizes her and makes her the mother of all the saved. To that mystic union of Christ with His

Church, we all owe the life of our souls, are made the children of God and heirs of heaven. With that sacred creation of His God-head He unites Himself by the most irrevocable of ties. Hence, He could say to her, our Mother, in the inspired words of Scripture: "Thou art bone of My bones and flesh of My flesh." Thou shalt hereafter be called the spouse of God.

O dearly beloved, this being so, is it any wonder that the devotion of the Precious Blood should be so all-comprehending in its scope, and that it should join on to and share in the merits of all the other great devotions that have for their object attributes belonging to the Incarnate World? If then we have devotion to the Sacred Heart, that same Heart is the chalice from which was poured out the saving Blood that redeemed the world. If we have devotion to the five wounds it is because they were the fountains opened in the body of the Saviour "for the washing of the sinner and the unclean." If we venerate the different instruments of the Passion, it is because they were consecrated by the outpouring on them of the Precious Blood. If we have devotion to the mystery of the Eucharist, it is because It is the sacrament of the Blood that has made our life. If we venerate the holy Mass, it is because it is the continuation of the sacrificial Blood-shedding that redeemed the world. The sacraments of the Church, what are they but the channels conveying to our souls the fertilizing Blood of the Saviour that they may bring forth a plenteous harvest of virtue and merit. Thus it is that the sacred Blood percolates

throughout the whole life of the Church, and is the great sanctifying agency which gives life and healing power to all its actions.

3. See then, dearly beloved, that you take up this great devotion here offered to you, and make it the leading inspiration of your lives. From out this sanctuary may it spread throughout our beloved city; nay, to the utmost limits of this state and nation, to be a source of life to all the citizens.

And now, dearly beloved, I invite you whose piety and devotion to the Precious Blood has led you here today, to kneel down and consecrate yourselves anew as Its humble votaries and say:

"O my Lord Jesus Christ, here present in the Sacrament of the altar, I adore Thee, I thank Thee for all Thy past favors to me, I thank Thee especially for redeeming me at the cost of Thy Precious Blood poured out for me on Calvary. I now consecrate myself to Thee, and promise to devote myself all my life as Thy loving child to the veneration and love of the same Sacred Blood; to make reparation for all the injuries It receives from sinners, and to use all my endeavors to make Its virtues known to all people.

"Grant, O Divine Saviour, through Its life-giving virtues, that I may lead a holy life, grow in grace and die in Thy love, that so It may be to me a pledge of life with Thee in heaven for all eternity. Amen."

FEAST OF ST. DOMINIC

Panegyric of the Saint

(Preached in St. Vincent's Church, Vallejo, California, 1911)

I

1. Introduction. The preacher assumes that his auditors hold the subject of the Panegeric in the highest reverence; that they are bound to his children by the closest ties of friendship consequent upon life-long association and interchange of services with them; that they are themselves his children through association with the Rosary Confraternity of which he was the originator.

2. The character of the age in which St. Dominic lived is portrayed, and the necessity for a man such as he is shown.

3. The saint's early life is depicted and the circumstances that led to his entering into religion. His shining virtues as a young religious, and his providential preparation for the apostolate.

II

1. The character and history of the Albigensian heresy is described, and the devastation caused by their furious ravages.

2. Our saint's career among the heretics, and its results, are depicted.

3. He lays the foundation of his Order. Its unique character causes hesitation to the Holy See in approving it. The Pope's vision.

III

1. Influence of the Mendicant Orders on medieval life. Their phenomenal success.

2. The vastness and grandeur of Dominic's labors during the last seven years of his life.

3. Institution of the Rosary, and the Third Order of Penance, and their wondrous influence on the lives of the people.

4. Summary of his great works, and his blessed death.

I

1. When I come before you today to eulogize the virtues and renowned works of the saint whose feast we are celebrating, I feel I come but to recall reverent memories of one of your favorite saints—of a father tenderly beloved; of a patron whose power you have often proved; of one, therefore, in whom your affections are entwined as with the arms of a life-long devotion and of deepest thankfulness for past benefits. The ties, moreover, that bind you, brethren of this town, in friendship with the children of St. Dominic, are of the most intimate and sacred kind. For now close on fifty years we, the Dominicans, have lived and labored among you; your joys have been our joys; your sorrows have been ours; and you, in turn, have generously supported us in our needs.

But if I would appeal to your own most hallowed and life-enduring sentiments, I would remind you that you are yourselves children of St. Dominic.

You are, I say, allied personally to him through your membership in the association founded by him, and Dominic lives among you still in the spirit of piety you cherish to the devotion of the Rosary.

Mindful of this, your devotion to St. Dominic and his Order, it is to me a pleasing task to lay before you once again the record of that holy life, and to call up anew the memories of those exalted virtues that made our saint, to use the words of the Church's Office, "shine in his day, as the morning star in the midst of a cloud, and as the moon at the full, and as the sun when he shineth, so did he shine in the temple of God."

2. Allow me, therefore, dear brethren, to carry your minds back to an age very different indeed to that we have experience of—to a period notable in the history of the world as that in which many of the great institutions of our time took their origin.

A strange and unique age indeed was that in which our saint lived. On the Continent of Europe you had the feudal lords, now risen to the height of their feudal power, with difficulty held in check by the strong hand of Plantagenet or Capetian or Swabian monarch; whose forces, however, were to be welded into one grand host and hurled against the hordes of Saladin for the defense of the Holy Land. It was an age when an insatiable thirst for knowledge began to grow among the people, hitherto sunk in grossest ignorance, and when the great schools of Europe were crowded with students; with the result that this period produced some of the most cultured intellects that ever graced the world—an

age withal of appalling crime, when heresy stalked abroad, and involved Christendom in a network of societies whose aim was the utter destruction of the religion of Jesus Christ.

It was an age when the millions, ground down by a slavery only a little less degrading than that of the pagan times, began to revolt against their tyrannical masters, and when the passions of men, grown turbulent with two centuries of heresy and schism, needed the heroic example and the enlightened doctrine of a great man to subject them beneath the yoke of reason. Such a man did Providence provide in the person of St. Dominic, and his influence on his own age, and on those of succeeding times, is a factor that is well nigh incalculable.

3. Born of parents no less illustrious by their virtues than by their nobility of blood, our saint was heir presumptive to the large possessions of the Gusmans, one of the most powerful families of Spain. As was not unusual with the saints, St. Dominic began even from his childhood to show signs of his future greatness, and even then to practise many of those rare virtues which drew upon him later on in life the veneration of all who knew him.

At fourteen his parents thought well to send him to the College of Palencia, then one of the most renowned seats of learning in Spain. Needless to say that one already so well disposed applied himself with all the ability and diligence he could command to the study of those high ecclesiastical sciences which made the scholars of that age so famous, and

in which he showed himself afterwards so proficient. But what particularly distinguished the boy among his fellow-students was his angelic purity of life and his tender compassion for the poor. After ten years spent in the University of Palencia, when now he was in his twenty-fourth year, Dominic was raised to the priesthood.

At this time the city of Osma, in Old Castile, was the center of a noteworthy ecclesiastical reform. The Bishop of this place, a holy and enlightened man, resolved to convert the Canons of his cathedral into Canons Regular. By this arrangement they became subject to stricter discipline and community of life; and in order to secure the services of one who would be a source of edification and encouragement to the others, he invited Dominic to join the newly formed community. This Dominic joyfully assented to, as nothing could give him greater pleasure than to lend a needful hand in the advancement of Church discipline. The life-long attraction that he felt for the cloister, moreover, seemed now to be realized, so he joyfully made his profession as a Canon Regular.

"Now it was," says Blessed Jordan of Saxony, who knew him well, "now it was that he began to appear among his brethren like a bright-burning torch. The first in holiness, the last in humility, he spread around him an odor of life that gave life, and a perfume like the sweetness of summer days. Day and night he was in the church, praying, as it were, without ceasing." It was his custom we are told to spend the night in prayer, and to speak to God with

his door shut. But often there might be heard his groans and sighs which burst from him against his will. His one constant petition to God was for the gift of a true charity. For he was persuaded that he could not be truly a member of Christ unless he consecrated himself to the work of gaining souls, following the example of Him who sacrificed Himself without reserve for our redemption. This zeal for perishing souls was, as we are told by another of his biographers, a continual and painful wound in his heart. And even at this early period he had conceived the project of going one day to preach the faith to the Cuman Tartars, then ravaging the Church in Hungary and the neighboring countries, a project that haunted him to his dying day. In the silence of the cloister Dominic was in fact being trained for his future apostolate, even as his great master and prototype, St. Paul, was prepared in the desert of Arabia to carry the Word of God among the Gentiles.

II

1. It was while he was yet at Osma that an incident occurred that changed the whole course of his life, and brought into full play those latent powers of nature that fitted him to be a leader among his fellows. The prior of his convent, Don Diego of Azevedo, now raised to the episcopate, was selected by the king of Castile to negotiate a marriage between his son and a princess of one of the royal houses of Europe. Don Diego considered none better to accompany him on his delicate mission than

the holy subprior of his convent, Brother Dominic. And whilst journeying through the South of France the holy men witnessed for the first time the ravages wrought in that distracted country by the heresy of the Albigenses. Their experiences on the journey roused the zeal of the companion religious, and at the termination of their embassy they asked and obtained permission from the Pope to labor in the country of the heresy.

Now the Albigensian heresy, which ravaged the fair fields of Southern France, if indeed a heresy it may be called at all, was one different in character from all the heresies that had hitherto arisen in the Church. Begotten in the second century of pagan parentage, the heresy of Manes, a Persian by birth, established itself successively in three different continents, and lingered on in one form or another throughout all the centuries that followed down to the period of which I speak. Masonic, if I may so describe it in its constitution, the professors of this nefarious sect concealed under a garb of exterior austerity and sanctity of life an appalling corruption of manners. Neither time nor inclination permits me to speak at length on the tenets or practices of this foul sect. Suffice it to say that there is not a single one of the great Christian truths that it did not reject, nor a single practice of holy religion that it did not overthrow to make way for the most hideous and obscene practices of paganism. This heresy, which had created great disturbance in Asia and Christian Africa in earlier centuries, within the preceding century had found a footing in several coun-

tries of Europe, established itself in over a thousand cities of France and Italy, and at last found a congenial home in the corrupt Gallo-Roman civilization and licentious manners of the inhabitants of Provence and Languedoc.

The ravages brought about wherever it took a hold were appalling. Churches and monasteries were sacked, and the religious were subjected to a grievous persecution. The Catholic districts were invaded. The lands of the Catholics were wasted with fire and sword. Murders and pillage went on to such an extent that the envoy of the King of France testifies "that he had seen monasteries sacked and overturned, their holy inmates murdered, and that he had seen the dwellings of men changed into dens of wild beasts." Such then was the system that Dominic felt himself called upon to grapple with and overthrow. Nothing daunted by the gigantic difficulties of the undertaking, Dominic almost single-handed, but trusting in the Divine help, undertook the task of their conversion. With a singleness of purpose rare even in a saint, he entered on the difficult work of bringing them back to God.

2. I will ask you, my brethren, to consider the life of this brave man as he labored among the heritics. See him as he ceased not day or night, working for their welfare. See him day after day preaching, reconciling heretics and sinners, ministering the Sacraments of Baptism and Penance, hitherto rejected by them. Often he enters into controversy with the chiefs of the sect and confutes them. It was then that there stood him in good stead that

matured knowledge that he acquired in the schools, which enabled him with ease to overthrow his antagonists in argument. Nor were there wanting miracles in abundance to confirm the doctrines of the saint and to proclaim his own virtue. But far more convincing than his eloquence and the soundness of his doctrine, were the transparent holiness of his life and the austerity of his manners. Three times a night, we are told, he made the blood flow from his bruised body, while hair-shirts and iron girdles and all the instruments of self-punishment usual with the saints were familiar to him. In the midst of all his labors he never tasted meat or wine, considered then as now a necessity in those countries. And as he was seen going from district to district infested with heresy, barefooted, without scrip or purse, carrying alone his breviary and the book of the Epistles of St. Paul, he appeared to all the living image of his Divine Master, whose ministry he was fulfilling.

Nor were there wanting persecutions to put to trial his already matured virtue. Often was he pelted in the streets and jeered at as a man of no account. But his zeal and confidence in God continually sustained him. And in this connection I will relate an anecdote that is told of him. Once when he was warned of a plot to murder him he treated the matter lightly, saying in his humility: "Alas, I am not worthy of martyrdom." And when afterwards he was asked what he would have done had they waylaid him, he with the sentiments of a hero replied that he would have begged of his murderers

not kill him at a stroke, but to cut him to pieces, bit by bit, and having plucked out his eyes, leave him to die a lingering death, that he might suffer the more for Jesus Christ, and merit a more resplendent crown.

Occasionally his voice is heard amid the clash of hostile sabres, and in the councils of armed men; for the heretics were no lambs in those days; but if it is heard it is ever in the interests of justice and clemency. This fact of his presence in the Christian army gave color to prejudiced writers of a later day to charge our saint with cruelty, and to brand him as "a bloody man," and to accuse him of bigotry and bitter zeal. But for this charge there is no shadow of historic proof nor any trace of innuendo in the writings of contemporary authors.

3. It was during those eleven years spent in laboring among the heretics of Languedoc that there was matured in his mind the project at once bold and novel, of founding an Order whose special object should be to unite the active and contemplative life, and whose mission, the salvation of souls through the ministry of preaching. The materials for this new and, at that time, unique method of life were ready to hand in the handful of devoted helpers who had gathered round him, attracted by the brilliancy of his works in the cause of religion and the splendor of his virtues. When his plans were matured he determined to put his young companions to study under a competent master, while he himself should go to Rome to seek from the Sovereign Pontiff the confirmation of his rule and Order.

Arriving in the Eternal City, he is received with great marks of respect by the reigning Pontiff, Pope Innocent III, and the Fathers of the General Council of the Lateran, called specially for the suppression of the great heresy. But when Dominic proposed to the Sovereign Pontiff the establishment of his Order, the Pope was for a time taken aback at the vastness and novelty of the proposal. For you must remember, my dear brethren, that monastic life as practised hitherto was confined to the cloister and those who undertook religious life cut themselves off totally from communication with the world to devote themselves solely to the work of personal sanctification. But here was the proposal for the establishment of an Order of apostolic men whose lives would be divided between the cloister and the world, and who, to the work of personal sanctification, should join the active life of preaching and ministering to the salvation of souls.

Moreover, the functions of the projected Order seemed to trench on the prerogatives of the episcopate. For, up to this time to the bishops alone, together with coadjutors selected with especial care from the ranks of the secular clergy, were allotted the office and function of preaching the Divine Word. Innocent, therefore, demurred to the proposal; and while he hesitated, as he himself tells us, he had a vision in which he seemed to see the great church of St. John Lateran, the Cathedral Church of Christendom, shaken as it were to its foundations and about to fall, were it not that it was supported on the shoulders of two men, one of whom he recog-

nized before him in the person of St. Dominic. I need not tell you that the other was Dominic's friend and fellow-laborer, Francis of Assisi. The Pope hesitated no longer but granted the desired request, and from that time to his blessed death, Dominic belonged no longer to France or Languedoc, but to the universal Church and to the world.

III

1. It is an acknowledged fact that one of the most extraordinary revivals of religious sentiment ever witnessed in the world was that which took place at the inception of the Mendicant Orders. This is not the place to discuss the various influences that led to that revival. But undoubtedly one of the most potent were the character and virtues of their holy founders. Francis had preceded Dominic by a few years, and at the first Chapter of his Order he had the happiness of seeing around him no less than 5000 of his brethren, the delegates of a vast organization.

But the fields were white for the harvest, and Dominic also shared in its abundance. Within three months after his arrival in Rome he clothed over a hundred disciples, and Paris, and Bologna, and Padua, and Florence, and Metz, and Toulouse, and Madrid, and a hundred other cities gave the elite of their students and professors to swell the ranks of the newly founded Order. Within four years from the confirmation of the Order by Pope Honorius III, in 1216, Dominic, through the labors of his chil-

dren, exercised a powerful influence over the half of Christendom.

2. It is often the same with the career of great men as it is with that of the sun, which gathering power and brilliancy as he ascends to his meridian, diffuses his softest and most effulgent rays as he tends to his decline. Thus it was with Dominic. Who shall describe the vastness and grandeur of his labors during the last seven years of his life? Time and again he is seen crossing Europe on foot, preaching in the cities and hamlets as he goes along—converting multitudes. Now he distributes the members of his Order throughout the chief seats of learning in Europe. Now he undertakes the difficult task of reforming communities of nuns by command of the Pope. Now he establishes concord among warring citizens, and addresses whole populations in the public squares of the cities when the churches are found too small for his vast audience. Now he delivers lectures in theology in the Papal Court in the presence of the Sovereign Pontiff and the College of Cardinals, and is constituted Master of the Apostolic Palace, an office which his children have held in uninterrupted succession for seven hundred years. Now he wins the most celebrated professors of the universities, and clothes them with the habit of his Order. To-day he is seen raising the dead to life, and performing other astounding miracles. To-morrow he tries to fly from the scene of his fame, and hide his holiness, when he is commanded by the Pope to stay in the Eternal City.

Amid all his labors he preserved his old love of

mortification. Never did he allow himself the luxury of a bed, or even a room of his own, and his usual place of rest by night was the hard pavement of a church or wayside grotto, whose walls he nightly three times stained with his blood drawn from him by those fearful scourgings with the iron chain that served him for a girdle.

3. I should not close this account of his life without saying a word concerning an institution founded by him with which you are all familiar. This is the devotion of the Rosary. It is said that when our Saint was laboring in the country of Toulouse and was afflicted with his little success among the heretics, our Blessed Lady appeared to him and entrusted to him her chaplet of the Rosary, and commanded him to establish her devotion among the Catholic population. The success that attended on the establishment of this new devotion was phenomenal. Heretics who had hitherto resisted the exhortations of the Saint now appeared thoroughly convinced of their errors and sought reconciliation. Great sinners were converted and began to walk in the ways of piety. Confraternities were established in all lands by the Saint and his companions; and religion that had been before now flickering and seemed about to die, at once is seen to gather new life and brilliancy.

Nor was the devotion of the Rosary a mere impulse of the time that was destined to die with a change of time and circumstances. The Rosary of Dominic has survived the vicissitudes of seven hundred years; to be seen today, not the worn-out insti-

tution of the middle ages, but as a living force in the Church, influencing all states and ages, and warming the whole of Christendom with devotion to the Person and the Mysteries of our Lord, Jesus Christ. You yourselves, my brethren, feel perhaps the benign influence of the Rosary, since you are yourselves members of the Rosary Confraternity, and as such allied to the labors and the successes of St. Dominic, and indebted under God to his ministry, and participating in the privileges and indulgences of this, the earliest and greatest of the Confraternities.

4. Another institution of the Saint, novel in its character, but far-reaching in its effects, is the Association of the Third Order. I have not time to say much on this unique and most excellent method of life first introduced into the Church by the founder of the Friars Preachers. Allow me, however, to remark that up to this time the spirit of the world had only too often invaded the sacred precincts of the cloister. Dominic with the skillful eye of the practised tactician, before the close of his fruitful life, was the first to see the advantage of introducing the spirit and practice of the cloister among those employed in worldly pursuits. By the institution of his Third Order, therefore, Dominic opened up a new avenue to the attainment of the highest sanctity and brought the rarest virtues of the religious life within reach of those living in the world. This method of life has been embraced by people of every rank and employment. And as a testimony of God's blessing and approval we behold no less than ninety

beatified and canonized saints belonging to this Order.

And now, worn out with zeal as much as by his extraordinary labors, Dominic comes to die. What are the fruits of his life? God alone we know can compute the merits of every soul that comes before Him in judgment. But yet, it is permitted to mortals to review the results of the labors of His servants, and receive edification from their recital. What then, I repeat, are the results of our saint's life?

(1) A great heresy extinguished by the labors of the saint and his followers, and the Catholic religion reestablished in two entire kingdoms. (2) Three religious Orders founded, whose labors should enrich the Church, the principal one of which should become so famed for learning that its members became the recognized teachers of theology in most of the universities of Christendom, while the lives of its missionaries were so heroic that, within a century from his blessed death it could count no less than 14,000 martyrs who gave their lives for the exaltation of the Faith in all lands. (3) A new method of prayer propagated which restored devotion to the Passion and Mysteries of our Lord Jesus Christ. (4) Ecclesiastical discipline reestablished in relaxed provinces, and the office of preaching established on such a basis as had never before been witnessed in the Church. (5) A spirit of zeal infused into the priesthood which, dating from the inception received from him, has developed into the wonderful activity of the religious Orders in after

times. (6) The preaching of the Gospel carried to regions hitherto considered inaccessible.

Such were the results of the labors of the great saint whose feast we are celebrating—of that great and enlightened man who knew so well the wants of the Church, and who possessed a boldness equal to his knowledge. An innovator in the truest and noblest sense of the word, St. Dominic deserves the gratitude of all ages. An apostolic man who, of all that had appeared in the Church up to his time, seems to have come nearest in life and character to his Divine Master. His death, which took place at Bologna, in the fifty-first year of his age, was in keeping with his life, and seemed but the concluding act of a great drama which represented the triumph of the enlightened spiritual man over the grossness of the world; of sanctity over the contending forces of hell; of a man gifted with the fullness of the spirit of God, over all that is little in human nature; and who in the full assurance of an everlasting inheritance, the reward of a life rich in merits and good works, goes to meet his God with inconceivable joy and serenity of soul.

His last words were an assurance to his weeping brethren that he would always remember his children before the throne of the Most High, and that he would be of more help to them after his death than he had ever been in life. Trusting in the dying assurance of our great father, let us kneel down and address to him with confidence our prayers.

O tender father of the Friars Preachers, power-

ful patron of the children of the Rosary, permit us here today to address you once again the words of prayer applied you by the Church, and repeated so often by your children as the expression of their confidence in your powerful intercession: "O wonderful hope which thou gavest to those who wept for thee at the hour of thy death, when thou didst promise that after thy departure thou wouldst help thy children. Fulfill, O father, what thou hast said, and help us by thy prayers."

THE SPIRIT OF THE DOMINICAN ORDER

(The following sermon was preached to the Dominican fathers, students, and novices of the house of studies, Tallaght, County Dublin, Ireland, at the close of their annual retreat, 1895.)

I

1. Introduction. Acknowledgment is made to God for the favor of the retreat just finished. Unfortunately, of the resolutions usually made at a retreat many are forgotten, neglected, or performed badly.

2. God's mysterious providence has willed that founders of religious orders be to their children models in virtue, and advocates before His throne. St. Dominic's virtues eulogized in the liturgy. Astonishing parallel drawn by the Eternal Father.

3. Of his power as an advocate before God, we may judge from the power of his prayers while on earth.

II

1. St. Dominic transmitted a threefold spirit to his Order—a spirit, namely, of piety, and study, and zeal. Facts of his life are recorded to show his spirit of prayer.

How well his children imbibed his spirit of prayer, is shown from facts recorded in early documents of the Order.

2. It is shown that the object of the Order is to preach and teach others, both priests and people. All this presupposes a lifelong application to study on our part; and that application is to last till death.

3. Shows the wonderful zeal for souls on the part of father and children, and the sacrifices made by them for God and religion.

Appeal.

I

1. I am sure that the sentiment that is predominant in your hearts this evening is one of thankfulness to God for the graces of the past eight days. Yes, let us confess it in the fullness of our hearts, the grace of a well made retreat is among the greatest that a loving and bounteous God confers on his chosen children. It is a grace that leaves its impression not only on individuals, but also on whole communities, and that works towards a permanent state of fervor and perfection amongst them.

And I have no doubt that you, dear fathers and brothers, have striven to cooperate with this greatest of graces, and that as a result you feel yourselves

stirred to a life of greater fervor, and look forward to a career of zeal and perfection from this day.

It is usual with those who are making a retreat to form in the course of it resolutions for the government of their lives. Everyone makes some resolutions, and the better the retreat has been made, the more precise and definite will be the resolutions one makes: because he sees his failings the more clearly, and they make the deeper impression on him.

Now it often happens that when religious look back over the resolutions of their past retreats they find that they have neglected some, forgotten others entirely, performed the rest badly, and they find themselves just as imperfect as they were years ago. And in coming out of retreat they feel diffident of themselves, and doubt as to whether these resolutions may not suffer the fate of the former ones. They see the extent of their obligations, on the one hand; and their weaknesses and the dangers to which they are exposed, on the other: and the sight of these weaknesses and dangers, and the consciousness of past failures in keeping the resolutions they had made, creates in them a diffidence as to whether the present resolutions may not turn out a failure also.

That we should fail in keeping our resolutions is of course our own fault. For God will not be wanting on His part to give us abundant graces to keep them, if we only adopt the proper means to this effect. Now, among the means given us to stay us in our good resolutions, there are some which are of unfailing efficacy; and one of these is, devotion to

our holy father, St. Dominic. Let me speak to you this evening on this important subject.

2. Among the mysterious ways of God's providence it has pleased Him that the founders of religious Orders should be in after ages models for the direction of their children, and advocates and intercessors on their behalf before His throne. It has pleased Him, I say, that the virtues that are most necessary for the attainment of the end of their Order should be found in a conspicuous manner in them. Does a saint found a contemplative Order, like the Carthusians? He is a man wholly given to prayer and union with God. Is he the founder of an Order devoted to works of charity? He himself is a man who in his day was celebrated for works of such a character. Is he raised up to be the founder of an apostolic Order, such as is our own? God wills that he be a man powerful in word and work and one whose ministry is made fruitful by the conversion of many souls.

And amongst the founders of religious Orders who were conspicuous for their virtues, our Order has no reason to complain. Where could a model more holy be found, to give an example to his children? He was in his day the "mirror of the priesthood," and as the liturgy says of him, "the light of the Church;" "the doctor of truth;" "the rose of patience;" "the shining ivory of chastity;" "a fountain of wisdom." "and the preacher of grace." His life was so modeled on that of our blessed Lord that even the Eternal Father Himself took notice of it, as was shown in vision to St. Catherine of Siena. For, on

a certain occasion the Divine Persons appeared to her accompanied by the saint; and the Eternal Father addressed her, and said: "Beloved daughter, behold, I have begotten these two sons, the One by nature, the other by a sweet and tender adoption." And, as she stood amazed at such a comparison, He explained: "My Son engendered by nature from all eternity, when He assumed human nature, obeyed Me in all things perfectly till His death. Dominic, my son by adoption, from his birth till the last moment of his life, followed My will in all things. He never transgressed one of My commandments, nor violated the virginity of either soul or body, and always preserved the grace of Baptism which regenerated him." And He went on to show the parallel in fidelity in preaching; in his instituting of an apostolic Order; in his zeal for souls; in his close imitation of the life of our blessed Lord; and He ended by saying: "thou seest that even his body resembles the body of My Divine Son."

3. But a religious founder is raised up to be not only a model to the members of his Order, but also to be an intercessor on their behalf before God. How powerful an intercessor we have in our holy father. We may judge from what he told his children before his death; namely, that he had never asked anything of God that he did not get. And his dying promise to his weeping children was, that he would be of more help to them in heaven than he had ever been to them when living amongst them.

Such a model have we in St. Dominic, and such an intercessor before God. And those of his chil-

dren who came nearest to that model in the practice of the special virtues that he gave the example of, and who had the greatest devotion to him, were the ones who advanced to greatest holiness.

II

1. It might be asked: What was the spirit that our holy father transmitted to his Order? Well, that question has been answered by one of the popes who said that the Dominican spirit was a three-fold one, namely, a spirit of piety, of study, and of zeal. Of piety, in his zeal for the Divine worship; of study, in his zeal for the acquirement and diffusion of the sacred sciences; and of apostolicity, in his zeal for the salvation of souls, as preachers and directors of consciences.

There is surely nothing more edifying in the lives of the saints than what is told of our holy father to illustrate his spirit of prayer, and his zeal for the divine worship. As a child whenever he was missed by his nurse, he was always to be found in the church or oratory, kneeling in profound prayer before the Most Holy Sacrament. As a young man in the university of Palencia, his spirit of prayer and union with God was a source of edification to all his companions. And it was for this reason and that he might be a model to his young congregation, that the bishop of his native diocese invited him, now a young priest, to become a member of the Canons Regular founded by him. His biographer, Blessed Jordan of Saxony, who knew him well, thus describes his spirit of piety in this new sphere of his

labors: "Now it was that he began to appear among his brethren like a bright burning torch. The first in holiness, the last in humility, he spread around him an odor of life that gave life, and a perfume like the sweetness of summer days. Day and night he was in the Church, praying as it were without ceasing." It was his custom, we are told further, to spend the night in prayer with his door shut. But often there might be heard the voice of his groans and sighs which burst from him against his will.

See him again in his journeys, and they were incessant, take occasion to go into every wayside nook to prostrate himself in prayer; while, as he passed along, he made the country resound to the strains of the "Ave Maris Stella," or the chant of the psalms, or the Rosary.

See him again, even in the monasteries of other Orders, take upon himself the office of bell-ringer to call the religious to the midnight Office. And then in the choir he was the soul of the whole exercise, chanting himself with all his strength, and encouraging the other religious to sing the praises of God with their whole heart.

But without developing this, let me say that his whole life is an illustration of the man filled with the spirit of prayer extraordinary even in a saint, and this spirit he transmitted in a striking manner to his Order. I will not now speak of the spirit of piety shown in the solemn celebration of the Offices of the Church as kept up in the large houses such as this. That would not be unusual or extraordinary. But I will recall to your memory the many

instances recorded in the *"Traditions,"* and in the *"Lives of the Brethren,"* of the zeal of our fathers for the chanting of the Divine Office, and for the public ceremonial of the Church, even in the midst of the overwhelming labors of the apostolate. I will recall the many instances of angelic visits to reward them for their loyalty to all the traditions that go to making up of regular observance. Thank God, our own province is not without instances of such zeal; and throughout the province today in the midst of numerous obstacles, almost every house keeps up its choral observance; its meditation in common; its chapter of faults; and the numerous other observances learned by the fathers and brothers in the novitiate. But we must look to you, dear brethren, as members of the mother house, to be an example in fidelity to the venerable practices of our Order in all that regards a life of piety and the solemn celebration of the Divine worship. You have here exceptional facilities for the fulfillment of all the exercises of religious piety—leisure, regularity, retirement, good and holy traditions, all the surroundings calculated to create and foster a life of piety and exalted virtue.

2. A spirit of study. The object of our Order is, as laid down in the *Constitutions*, and these are the reflex of St. Dominic's own mind—its object is "tradere aliis contemplata," to preach and teach to others, truths already contemplated by ourselves. This supposes that they are contemplated, and contemplated well. In a word, the place our Order holds in the Church is one of teaching *by excellence*.

Our office is to go into the pulpit or the professor's chair and teach others, both priests and people—to teach people in our churches, in our retreats and missions with superior power, and zeal, and erudition. And on this head more is expected of us than of the secular clergy whose time is taken up in the duties of the sacred ministry. To this effect we are given more leisure for study and for the preparation of our discourses. We get a course of superior training, and greater results are expected from us.

Now all this presupposes greater application on our part, not so much to study in general, but to the study of the sacred sciences in particular,—an application without ceasing, and that application is to last as it is laid down in our *Constitutions*, "usque ad mortem"; "even until death."

You are now, dear brothers, passing through your course of studies. Your attention must be given uninterruptedly to those sciences which you are hereafter to impart to others. And remember that attention is not to interfere with your union with God; it is to be the instrument of that union, by the purity of intention with which you are to study, and God is to be the end and object of it all.

Pay attention to what I am going to say. Your labors at present have no immediate relation to souls, but they have a direct relation to them; and your success hereafter will be in proportion to your application now. There are children yet unborn who in God's design are to be brought to your sermons; and the salvation of those souls hangs upon your present labors, and you will be called to account

before God for their non-conversion or damnation, should it occur through your want of zeal for study while passing through your scholasticate. You will be called to account before God for these sermons; and if you preach cold, listless, inane, unpratcical and unlearned discourses, they will go away unaffected, perhaps never to get a like grace again. They will come to your confessional to seek spiritual direction; and if they go away unimproved, you will have to bear your responsibility for them before God. Now is the time for you to sow the seed which is to produce a rich harvest of souls hereafter.

In all this you are to keep before you the example of our holy father. When himself a student in the University of Palencia he was distinguished among his fellow-students for his zeal for study, and it was his matured knowledge acquired during those days that gave him such power afterwards in his preaching, and in his many controversies with the chiefs of the heretics, and which in many cases led to their conversion. In all his journeyings and missions we are told he carried with him two favorite volumes, his breviary and the book of the Epistles of St. Paul. His abilities and his learning gained him access to the highest ecclesiastics in the Church, and he was frequently invited to preach before the pope and cardinals. It was the same desire for learning in his children that inspired him to place his young companions under the tutorship of the greatest master of the age, Alexander of Hales, and when seeking foundations for his Order, he invariably when possible chose out the university cities where in a

short time his children became in good part the recognized teachers of their age.

And in this capacity they produced imperishable works which are the standard works in the ecclesiastical sciences today.

3. The last characteristic which our holy father transmitted to his Order is that of an absorbing zeal for souls. It was his chief characteristic and the source of inspiration to him in all his gigantic labors.

And this zeal for souls he transmitted to his children, so that from the first they were esteemed and recognized as the first religious Order in the Church to make the conversion of souls the formal object of their lives.

Some writers in the past, recognizing this characteristic of our Order, and playing upon our name of *Dominicani*, have interpreted it to mean "canes Domini"—"watchdogs of the Lord." And this interpretation has even found its way into art. One of the great frescoes in the Chapter House of our convent of St. Mark's in Florence, represents us under this character.

This is not a mere pun or play upon words; it has also its symbolic meaning, and the history of the Order in the past times, in our own country as well as throughout the world, has given them a literal interpretation. And we were in truth the watch-dogs guarding the fold of God. Whenever a heresy sprang up in the Church; whenever the Church was disturbed; whenever the honor of holy Church was imperiled; the Dominicans were in the

vanguard of the army of God. They took the post of danger. Those watch-dogs were awake, and by the efficacy of their barking they drove the wolf from the fold. They closed their ranks around the sheep-fold of Jesus Christ, and defended it at the sacrifice of their lives. They went forth to infidel countries in search of the wandering sheep, and to bring them back to the Lord.

What other Order in the Church has the honor of so many martyrs and apostles? What one so enriched the Church with the diadem of the sacred sciences? What Order has risked so much and sacrificed so much for the glory of God and the salvation of souls? See how gloriously our own province withstood the shock of persecution in the penal times, and the glorious array of its martyrs.

And is it not a remarkable testimony to the fidelity of the Dominicans in those sad days that of the two hundred and fifty-seven venerable Irish martyrs whose cause is before the sacred tribunal at the present time for beatification, a hundred and one belong to our Order?

Brethren, we are the children of the saints; the heirs of the martyrs. Let us imitate them in their zeal, and show by our lives that we are still worthy of the glorious appellation of Domini canes. To this effect, let us cultivate a lively and tender devotion to our Holy Father, a devotion which will cause us to imitate him in his life of piety, and study, and zeal, the trinity of virtues which should characterize every Dominican worthy of the name.

FEAST OF THE ASSUMPTION

"Arise, make haste, my love, my dove, my beautiful one and come. For the winter is now past; the rain is over and gone; the flowers have appeared in our land. . . .

"Arise, make haste, my love, and come; come from Libanus, my Spouse, come! Thou shall be crowned from the top of Emana and from the top of Sanir and Hermon."—Cant. II, 10-12, etc.

I

1. The greatness of the Blessed Mother's triumph in her Assumption is declared, and the reason why the whole Church commemorates it and takes part in it.

2. That Mary is truly great is shown from this, that all her greatness is founded on grace and the friendship of God in this life, and the immense glory which she enjoys in eternity.

The stages of her upward course in sanctity are reflected on, and first of all, her sinless conception. The wonders of that great event are extolled.

3. The prodigy of her miraculous birth, especially its supernatural advantages, make that event no less illustrious than her Conception.

II

1. The graces of her birth lead on to the contemplation of her Divine Maternity which was the principal as it was the end of all her glory. It is shown that this mystery is no less wonderful and incompre-

hensible than is the mystery of the Incarnation of Jesus Christ. The prodigious fruits resulting from that Maternity.

2. Her Assumption and coronation as Queen of Heaven; the events commemorated. The wondrous pageant is contemplated. Comment on the passage of the Canticle: "Who is she," etc.

I

1. Save the triumph of our Divine Lord on the day of His Ascension, there never was, and there never will be, a triumph like that of the Blessed Virgin on the day of her Assumption. In the one, the Eternal Word, clothed in our nature, after having accomplished the work of our Redemption by His labors, and suffering and death, enters into His glory; is seated on the right hand of the Eternal Father; and is constituted Sovereign Master of the universe and Supreme Judge of the living and dead. In the other, the Mother of the same Word Incarnate, having perfectly corresponded to all the great designs of God upon her, having acquired immense merits by the practice of all the virtues, and having arrived at the summit of perfection, is assumed body and soul into heaven; takes possession of the throne of glory which is due to her; and is crowned Queen of heaven and of earth, of angels and of men.

It is to commemorate this triumph of our Blessed Mother and to share in her greatness, her elevation and her glory, that we are assembled here today. For, if the honor of parents descends upon their children, as the Wise Man tells us it does: what glory

for us, what a subject of joy and consolation to see our Mother raised to so high a pitch of glory! What a subject of confidence to boot! The Most Blessed Virgin was raised to the supreme throne which she possesses, not for her own advantage merely, but for that of her children also, and in order to make us feel the effects of her powerful protection.

Let us rejoice, then, with the whole Church on this grand and consoling solemnity. Let us make our temples resound with the praises of the incomparable Virgin. Let earth and heaven ring with the praises of her whom all created beings look upon as their Queen. And it is in order that we, in our own little way, may participate in the general festivity that I dedicate my discourse today to the praise of the ever Blessed Mother.

2. And I begin by laying down this self-evident principle—that it is only grace and the friendship of God in this world and eternal glory in the next that renders men truly great and glorious. All greatness without these is only folly and baseness. Hence, those births which people style illustrious ought to be considered rather a subject of shame and confusion, since they are accompanied with original sin. All natural gifts, all goods of fortune, all riches, all honors, all talents, all perfections of mind and body, being separated from grace, become not only useless but hurtful, and so many instruments of crime.

All this being pre-supposed as incontestable, we must conclude that the Most Blessed Virgin is truly great; since all her greatness is founded on grace in

this life, and the immense glory which she enjoys in eternity.

Let us trace her career step by step in the principal events of her life, and this truth will shine out with ever increasing brilliancy. And first, as to her sinless Conception. At the moment of her Immaculate Conception she was enriched with all celestial gifts the most precious, the most holy. She possessed a perfect faith, a firm hope, an ardent charity, a profound humility, a purity superior to that of the angels. It was of her the prophet sung when he said that in her very beginning, "the foundations of her virtue were laid on the summit of the holy mountains." No stain of original sin ever sullied the immaculate purity of her soul; and it was this particular privilege that separated Mary from all the other children of Adam. She was the sole one who was exempt from the universal curse fallen on the human race; and that might be said of her which King Assourus said of his wife Esther: "This law was made for all others, but not for you."

Mary, according to the interpreters of Scripture, is that mysterious cloud shown to the Prophet Elias, which, though it rose out of the sea, yet it had contracted none of the bitterness of its waters. "She is a rose sprung from the thorny stem" of our humanity. "The Lord possessed her in the very beginning of her ways," and she was never under the power of the serpent, whose head she came to crush in giving a Redeemer to the world. And hence the Spouse in the Canticles is never wearied with singing the praises of her charms. "Thou art all fair,

O my love, and there is not a spot in thee. As the lily among the thorns; so is my love among the daughters. How beautiful thou art, my love, how beautiful thou art. Thy cheeks are fair as the turtle dove's; thy neck, as jewels; thy voice is sweet; thy face is comely. One is my dove, my perfect one is but one. Who is she that cometh forth as the morning rising, fair as the moon, brilliant as the sun, terrible as an army set in battle array! The daughters of Sion saw her and called her blest, and the queens declared her praises; and as the days of Spring they shed around her flowers of roses and lilies of the valleys."

3. But illustrious as was the Conception of Mary, her birth was an event no less illustrious. I could recount many glorious circumstances in connection with her visible advent among men. I could say that Mary was great according to the world's notions; since she was descended from men the most renowned in all antiquity; since she counted among her ancestors patriarchs, and prophets, and judges, and chiefs of the people of God, and kings of the ancient law.

But let us confine ourselves to supernatural advantages only, and say that her birth was a prodigy of God's power, where nature performed only a secondary part.

It was from a sterile mother and one, moreover, beyond the age of child-bearing, through the miraculous intervention of God, that this incomparable Virgin sprung. Her birth was represented beforehand by many figures, announced by prophets, de-

sired for many ages by the human race, and prayed for with much ardor. Her's was a birth awaited as the near sign of the deliverance of the human race, and it was this that made the Church regard Mary as the rising dawn—a very natural comparison. For, as the dawn precedes and announces the coming of the sun, dissipates the darkness of the night, drives away the wild beasts to their lairs, consoles the sick, and rejoices all nature; so, Mary went before and introduced Jesus Christ, the "Sun of Justice," who dissipated the darkness of error from the world by the light of His gospel; chased away the wild beasts, that is to say, the devils; consoled and cured the spiritually sick, and brought an abundance of blessings on the whole world.

II

1. From the consideration of her birth we are led on to the consideration of another stage of Mary's greatness. This is her Divine Maternity, which was the source and principle, the cause and end of all her glory. Here it is that our thoughts lose themselves in admiration. Here it is we come upon an ocean and an abyss where the mind of man sees nothing. And it is true to say that the Maternity of the Most Blessed Virgin is a mystery no less incomprehensible than is that of the Incarnation of her Son. In fact Mary, by that great and prodigious event, became the Mother of a Son, Almighty, eternal, immense, infinite in all perfection; of a Son who possessed the same Divinity as the Father and the Holy Ghost. By it she contracted a most strict

alliance with the adorable Trinity, being made the daughter of the Father, the Mother of the Son, the spouse of the Holy Ghost. By it she acquired a maternal superiority over Him who is King of kings and Lord of lords. By it she contained in her bosom Him in whom are contained all things visible and invisible. By it she became a Mother without ceasing to be a Virgin, and her happy fecundity only consecrated and increased her purity. By it she sees herself raised incomparably above all the saints and all the elect of God; above angels, and archangels; above thrones, and dominations, and principalities, and powers, and cherubim, and seraphim. For she acknowledges above her only the Godhead and the Sacred Humanity of our Lord, Jesus Christ.

By this admirable Maternity she is become co-operator in the Redemption of the human race. For it was she who nourished and prepared the holy Victim who was offered to the Eternal Father in expiation of our sin. From her were derived the Precious Blood which was shed upon the cross for our salvation, and the adorable Body which, after having been made the price of our Redemption, is become the nourishment of our souls in the Holy Eucharist. See to what a height of glory Mary is raised by the mystery of the Divine Maternity. The Fathers of the Church, considering this supreme greatness, seem lost for words to express their thoughts. And even the Church cannot find terms strong enough to express her admiration. She says, in the words of the canticles, that she is "chosen as the sun;" "comely as Jerusalem;" "the perfect one

of the Beloved." She assures us that Mary is the woman whom St. John saw in heaven "clothed with the sun, who had the moon under feet, and on her head a crown of twelve stars." She calls her a "mirror of justice;" a "seat of wisdom;" a "vessel of honor of inestimable value;" the "ark of the covenant," the "gate of heaven;" "our life, our refuge, and our hope."

2. But let me go on to say that the Assumption of Mary into heaven and her solemn coronation have sealed her greatness. It was on this day, according to a venerable tradition of the Church, that this Divine Mother, laden with graces and merits, was transported into heaven. The Spouse stricken with her gifts bids her to the heavenly court, saying to her in the words of the canticles: "Arise, make haste, my love, my dove, my beautiful one, and come. For the winter is now past, the rain is over and gone, the flowers have appeared in our land. The flowering vines have given forth their sweet smell; the voice of the turtle is heard in our land. Arise, make haste, my love and come; come from Libanus, my spouse; come. Thou shalt be crowned from the top of Amana; and from the top of Sanir, and Hermon; from those unfrequented heights where are the dens of the lions and the lairs of the leopards." Who can form a just idea of that superb triumph? Angels, in myriad numbers, come to escort her. She is borne aloft to the palace of her Beloved. She passes amid the different choirs and orders of the blessed; above hierarchy after hierarchy of the celestial spirits, and advances towards the throne of

light prepared for her. Her adorable Son comes to meet her and welcomes her with serene joy. She is crowned by the Blessed Trinity and constituted Queen of Heaven; advocate of the human race; and dispenser of the graces of Redemption.

What songs of gladness on the part of the elect! What jubilee of triumph throughout the whole celestial court! Transported with astonishment they exclaim: "Who is she that cometh up from the desert flowing with delights, leaning on her Beloved?" "Who is she that goeth up by the desert as a pillar of smoke of aromatic spices, of myrrh, and frankincense, and all the powders of the perfumer?" "Beautiful is she, the love of the Beloved, sweet and comely as Jerusalem."

Such was the triumph of Mary on the day of her Assumption and Coronation; and such do we her children contemplate her today. She is shown to us "ruddy as the dawn," in the gladness of hope with which she suffuses all creation; "fair as the moon," in the peerless beauty of her untallen nature; "brilliant as the sun," in the glory of her Divine Maternity; "terrible as an army set in battle array," in the cause of righteousness and truth, and to repel the assaults of the devil. She is shown us with "the moon under her feet," i. e., the protector and guardian of the universal Church; "crowned with twelve stars," which are so many prerogatives of grace; nay, "clothed with the sun." And even as she at the Incarnation clothed the Eternal Word with the vesture of our humanity; so, now she is clothed by God with the vesture of the Divinity. For she penetrates

into the most profound abyss of the Divine Wisdom; and as far as the condition of a creature admits, without personal union, is immersed in the inaccessible light of the Godhead.

1. That there has been a great and widespread devotion towards the mystery of Mary's Nativity among the Irish people, and this from the earliest times is proved from the number of churches and parishes throughout the country dedicated to the Blessed Virgin under this title.

Two reasons are given why we celebrate her Nativity. First, because of the prerogative of her Immaculate Conception; and second, because she came to reverse the curse of Eve, and to usher the Redeemer into the world.

2. To appreciate the dignity and merit of Mary at her birth we must take into consideration, first, the wondrous prerogatives of grace conferred on her at her Conception; and, second, the immense treasures of merit she heaped up during the months preceding her Nativity.

The former are described, and the eulogies of the Fathers of the Church on them, recounted.

3. Two things show the immense merits of Mary at her Nativity; the fact that she was gifted with perfect intelligence from the beginning; and, again, that she felt no opposition to grace from her inferior nature, such as we do.

4. A great theological principle is invoked to show the wondrous treasures of merit acquired by Mary not only during her visible life, but even in the months preceding her birth.

Summary. Mary's merits at her Nativity are appraised. Appeal.

1. Today we celebrate the feast of the Nativity of the Blessed Virgin Mary. It is a feast of great solemnity in the Church and one to which there has been, from the earliest times, a great and widespread devotion throughout Ireland.

As a proof of this latter statement I have need only to point out to you the number of churches and parishes throughout our country dedicated to the Blessed Virgin, under the title of her blessed Nativity. I will be in harmony with the time, therefore, in addressing you in this discourse on the miraculous Nativity of Mary.

And at the outset, does it not appear singular that of all the feasts celebrated throughout the year to the memory of the saints, only two are held to commemorate their entrance into life—the one, the feast of the Nativity of St. John the Baptist; the other, that of which I come to treat.

It is not thus that the world acts when it wishes to honor the memory of its illustrious men and women. When peoples and nations come together as one man to honor the memory of an illustrious citizen, it is not the day of his death they celebrate; nor yet, as a rule, the day on which he worked his greatest achievement. It is rather the day when an infant he first saw the light, and entered on that career which afterwards brought benefits to his fellow-men. Thus, we commemorate the centenary of the birth of an O'Connell, or a Washington, or some other of the great men whose deeds are cherished in the memory of the people.

But, ah, sad is the reason why the Church cannot

commemorate the birthday of her illustrious children. For, the day of their birth is a day of sorrow to that tender mother; since we all come into the world affected with the stain of sin.

But thanks to the merciful providence of God, who from all eternity predestined the Virgin Mary to be the Mother of His only Son, with her it was not so. And by a wonderful prerogative of grace, the Lord created her alone of all the posterity of Adam free from the taint of original sin.

Moreover, the day of Mary's birth was one of joy and hope to the human race; since she came to reverse the curse of Eve, and to usher into life the Redeemer of the world.

2. But have we any conception of the dignity and merit of Mary even at that early stage of her existence? To come to a just appreciation of them, we must consider two things; first, her greatness in the estimation of God, by reason of the privilege of her Immaculate Conception; and, secondly, the immense merits she treasured up during the nine months that heralded her visible advent among men.

As to the former, the Immaculate Conception is not to be looked upon as a mere negative privilege consisting in Mary's exemption from original sin. On the contrary, she by it was gifted with the most wonderful prerogatives and graces. And, first, her Creator gifted her with a soul whose natural perfection was the glory of creation and the masterpiece of Almighty workmanship. Add to this, that He endowed her with a perfection of grace and sanctity far exceeding that of the greatest saint or brightest

archangel. As a consequence, she was higher in the estimation of God than all the rest of creatures. Her sinlessness, moreover, and intense love of God, even at that instant gave her an immense advantage over others. Far beyond the point where all others terminated their career of sanctity, the sanctity of Mary began. For, the consummation of holiness in creatures is the attainment of perfect sinlessness, and of the most ardent and perfect love of God. And Mary commenced with an intensity of love and a sinlessness of soul far outshining that of the most glorious of the saints or angels. And, hence, the Fathers of the Church, speaking of her glorious Conception, apply to her the words of the Psalmist, "Fundamenta ejus in montibus sanctis," "The beginnings of her virtue were laid on the holy mountains." Hence, also, they remark, the Spouse in the canticles, who is none other than the Holy Spirit Himself speaking through His Church, seems never wearied with singing the praises of Her charms: "Thou art all fair, O my love, and there is not a spot in thee. As the lily among thorns, so is my love among the daughters. How beautiful thou are, my love, how beautiful thou art. Thy cheeks are fair as the turtle dove's; thy neck as jewels. Thy voice is sweet. Thy face is comely. One is my love; my perfect one is but one. Who is she that cometh forth as the dawn, fair as the moon, brilliant as the sun, terrible as an army in battle array?"

3. If such were the glorious beginnings of the Mother of God; if, by the privilege of her Immaculate Conception, she is raised inconceivably above all

other creatures; what sanctity must not have been hers, what a degree of perfection and merit with God must she not have attained at the period of her blessed Nativity? For we must remember that it was not with her as with the rest of the posterity of Adam. With Mary there was no infancy, speaking in the ordinary sense of the word, no period antecedent to the time when the light of reason shone within her soul. From the first instant of her existence the glorious sun of perfect intelligence, illustrated by the supernatural light of faith, played upon her gifted soul, illuminating her, and warming her with the knowledge and love of God, and enabling her with the most perfect facility to see her relations and her duties as a creature to the infinite and eternal Creator.

Add to this, that it was not with her as with all of us, who are held down with the weight of our infirmities and passions. She felt no opposition from her inferior nature such as we do. There was in her no warfare between the spirit and the flesh, such as even the greatest of the saints were not exempt from. On the contrary, her whole inferior nature was subordinated in the most admirable manner beneath the dominion of reason; mind and will yielding the most submissive obedience to the law of God, these in turn held in the most perfect submission all the powers and motions of her inferior nature; and thus, she was enabled to give her undivided attention to the love and service of her God, and to employ every moment in producing acts of the most sublime virtues, to which corresponded

merit untold to be laid up for her in the eternal mansions.

4. And here again is another consideration that we must take into account in contemplating the glorious Nativity of Mary. Many great theologians lay it down as a principle that a soul which possesses a habit of virtue, as long as that soul corresponds faithfully with the actual graces which she receives from God, she produces an act of the virtue equal in intensity to the degree of the virtue she is endowed with; and, as a consequence, she acquires each time she produces such an act a new measure of merit equal to the sum of all the merits previously acquired. I conclude, then: Mary by her Immaculate Conception was created superior in virtue to all men and angels. From the first instant of her existence she was gifted with a most perfect intelligence. She corresponded most perfectly with every actual grace given her by God and employed every instant of her life in acts of the most sublime virtue; therefore, according to this principle of theology, she at the second moment of her existence doubled the sublime grace which she possessed at the beginning, and at each succeeding moment she doubled the grace which she was mistress of at each preceding moment of her life.

Who then shall compute the sum of Mary's merits at the glorious instant of her Nativity? Who shall describe the graces that adorned her soul at a period when all other children possess not a shred of merit; but, on the contrary, are worthy only of reprobation and abandonment by God.

It was this consideration that induced the Church, taught by the Spirit of God, to pay particular homage to Mary's Nativity, and to make this feast one of special solemnity and distinction, even among the feasts consecrated to the mystery of her miraculous life. And was it not in keeping with the enlightened piety of our ancestors and of the saints of the Irish Church, who had such veneration for the Blessed Mother of God, to keep the anniversary of her birth as a day of special honor, to be commemorated by all the people with rejoicing—a day which in many instances was observed as a parochial holiday.

Let us also celebrate the anniversary of the birth of her who is the Mother of us all, in a manner becoming the great mystery commemorated, becoming the hope which the event engenders in us, and the traditional devotion of the Irish people to the blessed Mother of God; that we may earn for ourselves her love and patronage throughout life, and transmit to those who come after us one of the characteristic devotions of the Saints of Erin.

EASTERTIDE

THE RESURRECTION OF THE DEAD

I

1. Every season of the ecclesiastical year has its own peculiar character and spirit, to which respond in the hearts of the faithful a sentiment and a devotion all its own.

Eastertide is, first of all, a season of triumphant joy in the realization of Christ's victory over death and hell.

2. It is a season of faith in His Divinity and in that of the Christian religion, since the one and the other are invincibly confirmed by His Resurrection.

3. And of hope; since the Resurrection of our Lord is the cause and the type of our resurrection also.

II

1. The constitution of man's being is discussed, and it is shown that he stands at the meeting of the ways between the material and the spiritual world.

2. Death is but a temporary punishment for sin; yet man's resurrection is a divine work, and can come only from God. That resurrection, God wills should be effected through the mediation of the Sacred Humanity of Jesus Christ.

III

1. The Resurrection of our Lord is also the type of ours, and therefore He is called "The first-born

among the dead," and "The first fruits of them that sleep."

Like the Body of Jesus after the Resurrection, our risen bodies shall possess the quality of impassibility. They can suffer neither sickness, nor derangement, nor death.

2. A second quality of the bodies of the saints in the resurrection, is glory. Renewed and purified, they shall shine with the redundant glory that shall flood the soul.

3. Agility, the third quality of the risen body, will enable it to pass through space with inconceivable rapidity; yet not as the soul, which being a spirit, is not comprehended in space.

4. The last quality of the risen body is subtlety, which enables it to penetrate and pass through matter. This comes from the fact that the risen body has arrived at the most complete perfection, and hence responds with absolute subjection to the dominion of the soul.

Appeal.

I

1. Every season of the ecclesiastical year has its own peculiar character and its own peculiar spirit, to which respond in the hearts of those who truly live the life of the Church, a sentiment and a devotion all its own. Thus, the spirit of Advent is one of expectation and of preparation for the mystic coming among us of Jesus Christ, our Saviour. Christmas is a season of family and social joy, for that indeed, "a Child is born to us, and a Son is given us, and the empire is upon His shoulders."

The Lenten time is a season of penance and purification of heart, in order that we may commemorate in a worthy manner the mystery of Christ's Passion and death.

And now the Easter time, what is its character? It is a season of triumphant joy, and faith, and hope, which stirs in the life of the church and in the hearts of her devoted children—of joy, I say, in the realization of Christ's victory over death and hell—of faith in His Divinity, and in that of our religion which is invincibly confirmed thereby—and of hope, since the Resurrection of Jesus from the tomb is the cause of, and the type of our Resurrection also.

Eastertide is, I say, a season of triumphant joy in the realization of Christ's victory over death and hell.

When the Jews, tempting Him, asked of our Lord a sign to show that He was the Son of God, as He claimed to be, He replied: "A wicked and unfaithful race seeketh a sign, and a sign shall not be given but the sign of the prophet, Jonas. For, as Jonas was for three days and three nights in the belly of the whale; so must the Son of Man be for three days and three nights in the bowels of the earth."

This challenge of our Lord was remembered by His enemies on the day of His Crucifixion. For, after His Sacred Body was consigned to the tomb on Calvary the chief priests and the pharasees went to Pontius Pilate, and said to him: "Sir, that seducer said while he was yet alive that he would rise from the dead on the third day: command therefore, the

sepulchre to be guarded until the third day, lest perhaps his disciples come and steal him away, and say to the people: 'He is risen from the dead,' and the last error will be worse than the first." And the governor replied: "You have soldiers of your own; go and guard it as you think fit." And they did so. And now on the morning of the third day, behold, as He had foretold, His holy soul came back from Limbo and united itself to His body, and Christ arose, glorious, and immortal, to the discomfiture of His enemies, and the consolation and joy of all the faithful, a joy which has affected the whole church in every generation down to the present day.

2. But the Resurrection of our Lord is not only a source of joy and triumph to the Church and to the faithful; it is, moreover, the invincible proof of His Divinity, and of the truth of our holy religion. The Saviour said, a little while before His death: "When I shall be lifted up I shall draw all things to myself."

And so it has been from the beginning of the Church that the Resurrection of Jesus Christ from the dead has been the invincible proof of His Godhead and of the truth of the religion that He taught —a proof that as St. Leo the Great said, "has drawn the nations to the knowledge of the Gospel, and the hearts of all men to the love of virtue."

In fact, from the beginning of the world it had never been known that a man had raised himself from the dead; a feat which our reason tells us can be done only by Divine power.

And this proof the chief of the apostles employed on the great day of Pentecost. "Men, brethren,"

he said, addressing the multitude from the steps of the upper room which formed the chamber of the Last Supper; "behold here beneath us the tomb of David who was the greatest man of our race. Open that tomb: you will find the bones of the prophet still there enclosed. Go out to Calvary, and see the tomb of Jesus Christ. You will find His body enclosed there no longer. He has conquered death. He has arisen, He is then greater than David. He is greater than man. He is God. This Jesus then whom you have crucified, is Divine and the gospel we preach to you is true." The logic of this argument, the facts of which were known to all, could not be withstood, and so we have the fact recorded in the *Acts of the Apostles* that there and then three thousand souls joined themselves to the company of the apostles.

This same proof has stood the test of nineteen hundred years, and has been the cause of the conversion of the world to the religion of Jesus Christ.

3. Lastly, the Resurrection of Jesus is the assured foundation of our hope, as it is the cause and the type of our resurrection also. It is the foundation of our hope in the resurrection of our bodies on the Last Day; for, as St. Paul says: "By a man came death, and by a Man came the resurrection of the dead," and again, "as in Adam all die; so also in Christ all shall be made alive."

It is the cause of our resurrection, for, as St. Thomas says: "That which is first in every species is the cause of those which are after." Christ by reason of His Resurrection is called in Scripture,

"the first-born among the dead," and "the first fruits of them that sleep." But without laboring this point which is patent, and can be incontrovertibly demonstrated, let me say that our Lord by reason of His Humanity is the Mediator between God and man; and therefore every grace spiritual and bodily is given us by God by reason of that mediation, and among them that which we are discussing.

II

(The following philosophic digression need not be preached, as it to some extent cuts up the unity of the discourse.)

(1. And here let me say some words concerning the constitution of our being, and as it bears on this question. When God created Adam "He formed his body," says Scripture, "out of the slime of the earth, and He breathed into his face the breath of life, and man became a living soul." Man has, therefore, a double nature. Angel and animal at the same time, he stands as regards his body at the head of the material wold, and beneath him there is a gradation of being down to the smallest blade of grass, down to the minutest atom, down to the lightest electron which seems to be the unit of the material creation. On the other hand, if we consider his soul he stands at the entrance of the angelic world, and beyond him there exists in countless numbers the empire of the blessed spirits, and "as star differeth from star in glory," so do the angelic phalanxes rise in gradated holiness, greatness, and perfection, upwards to-

wards the throne of God. As manifesting the wisdom of the Creator, each of the angelic personages forms in himself a distinct species with characteristics pecularly his own, and altogether different from his fellows. They are pure intelligences formed of spiritual substance like to the being of God Himself.

It is the particular characteristic of man that his soul is by nature designed to be united to a material body of which it is the form and the moving power. He is then the product of two apparently incongruous natures, the spiritual and the material. As a spirit his soul is by nature immortal, and cannot be destroyed; while his body, being made up of matter, naturally goes to pieces, and perishes.

2. But though mortal by nature, God willed at our creation that the body of unfallen man be through His power preserved from corruption and death. The separation of the soul from the body by death is, therefore, a penalty of sin. "On the day that thou eatest the fruit thereof," says God to Adam, "thou shalt surely die." But though He condemned man to die as the penalty of sin, it was not His will to destroy him forever. The body does not constitute the man. The soul does not constitute the man. Only the body and the soul of man united constitutes his humanity. The penalty of death is, therefore, but a temporary one and it was God's will that through the mediation of Jesus Christ His body should rise from the tomb and be united once again in companionship with the soul. "I believe that my Redeemer liveth," says Job, "and that one day I

shall rise again from the tomb, and in my flesh I shall see God, my Saviour. *It is I myself shall see Him, and none other*, and my eyes shall look upon Him."

This was the assurance and the hope of the Fathers. But though there is in man a longing and an aspiration that the constituent elements of his nature remain united, there is of itself in the body no aptitude for the preservation, or for the restoration of that union. This work must be divine and can come only from God; and the restoration of that union God wills, should come only through the mediation of the Divine Humanity of Jesus Christ.)

III

1. This restoration was effected first of all in the Sacred Humanity of Jesus Christ; and this phenomenon is called the Resurrection. And, therefore, because God willed that the Resurrection of Jesus Christ be also the type of ours, our Lord is called "the first fruits of those that sleep," and "the first-born among the dead." And, therefore, also through His divine mediation shall be effected our resurrection also.

The Resurrection of our Lord is the type of our resurrection.

Now the Scripture tells us that the Resurrection of our Lord was a glorious, a triumphant Resurrection. It possessed in an eminent degree all the characteristics of the risen bodies of the saints as enumerated by St. Paul. "Christ, dying once, He dieth no more. Death hath no longer dominion

over Him." "His body did shine as the sun," and the prophet celebrates His victory in words of incomparable elevation, "O death! where is thy victory? O death! where is thy sting?" Behold the pattern, now let us study the copy.

St. Paul in his *First Epistle to the Corrinthians,* which treats of this resurrection, enumerates four characteristics of the risen body of the saints, for, speaking of it (the body), he says: "It is sown a corruptible body: it shall rise in incorruption. It is sown in dishonor: it shall rise in glory. It is sown in weakness: it shall rise in power. It is sown a natural body: it shall rise a spiritual body" (1 Cor. XV, 42).

The first quality of the body of the saints in the resurrection is impassibility, or incorruption. It can suffer neither sickness, nor sorrow, nor death—none of those ailments that flesh is heir to here below. "Death is swallowed up in victory." Like Jesus Christ, "they shall die no more. Death hath no longer dominion over them." St. John in *The Apocalypse*, describes the blessed lot that shall be for the saints in Paradise. "And God shall wipe away all tears from their eyes, and death shall be no more: nor mourning, nor crying, nor sorrowing, shall be any more; for, the former things are passed away."

2. Another quality of the bodies of the saints in the resurrection is glory. "It is sown in dishonor: it shall rise in glory." Though after His Resurrection Christ ordinarily put on none of the glories of His risen body, this was because He willed to appear to His disciples as they were wont to know Him;

yet, we know that at the Transfiguration He assumed somewhat of the glory of the Resurrection; that "His face did shine as the sun, and His garments were white as snow." So will it be with the bodies of the saints in the resurrection. Renewed and purified, they shall shine with the redundance of glory which shall flood the soul. And as "star differeth from star in glory; so shall the bodies of the saints be." And though their bodies shine with the brightness of ten thousand suns, still will they not hurt the sense of sight, but their light will be grateful to the eyes of the beholder; and hence, in the Apocalypse, their brilliance is described as like the jasper stone, grateful and joy-giving as that precious jewel.

3. The third quality of the risen body is agility. It will have the power to pass through space with inconceivable rapidity. This agility will not be as that of the soul; for, it will have still all the qualities of a living body. The soul being a spirit is not comprehended in space. Hence, it can pass from one region to another without passing through the intermediate regions, even as our intellect, one of the powers of the soul, by a simple direction of the will can pass in the sweep of its gaze from sphere to sphere. It will not be so with the body even in the resurrection; for, it will be enclosed in space; and, hence, it must pass over the intermediate regions. But being completely under the dominion of the soul, that space of time is inconceivably short. St. Paul, describing the resurrection of the dead, says that "in the twinkling of an eye, the dead shall

rise." And we know that Christ appeared in an instant when He willed, as to the disciples at Emaus, or gathered together in the Supper Chamber, or by the sea shore. This was not a miracle, as similar cases were miraculous before His death (as when He appeared to the disciples walking on the water); but it was the natural gift of His risen Body, and it was the result of its complete subjection to the soul.

4. The last quality of the risen body is subtlety. "It is sown a material body: it shall rise a spiritual body." It is not that the risen body has been changed into a spirit, but it puts on spiritual qualities. It has the power, therefore, of penetrating material substances, even as the soul pervades every part of the body; nor is it, as some would have it, that it becomes rarified like air, or ether. It has still all the qualities of a body in the midst of life. As our Lord, to prove the truth of His Resurrection, said: "Touch Me and see that I am flesh and bones." It is rather that the risen body has arrived at the most complete perfection. It is an axiom in philosophy, that every form, or ordinating agent, assimilates to itself the matter of which it is the form. The soul is the form of the body, and in the blessed all the obstacles that in the present life resist the action of the soul are destroyed, so that the body is in the most complete subjection to it. Therefore it is, that like the soul, it has put on the quality of subtlety, or the power to penetrate other substances, and pass through them; even as our Lord on the afternoon of Easter Sunday entered the Supper

Chamber "where the disciples were gathered together, the doors being shut"; or, as He rose from the tomb without removing the great stone that closed the entrance to it.

These glorious qualities of the bodies of the saints in the resurrection, make known to us some of the rewards Christ has in store for those who love and serve Him here. And their consideration should be an incentive to us to labor the more zealously in His service.

O brethren, who will complain of the hardships of life if he reflect that after a few years at most, all that troubles us now will have passed away, and an eternal glory will be ours? How can sickness, or sorrow, or disease, afflict us, if we know that every sickness, every sorrow, every pain, will bring increased glory to body and soul, that we shall be with God in beatitude, and that they will be succeeded by endless bliss? Let the consideration of Jesus Christ in the Resurrection, therefore, be our daily occupation in those Paschal times. It will animate us to fight bravely the battles of life; to bear patiently life's sorrows; and it will take out of death its horrors. As is said concerning the Resurrection by one who reflected deeply on its triumphs, "Death is swallowed up in victory. O death, where is thy victory? O death, where is thy sting?"

ADDRESS TO THE MEMBERS OF THE HOLY NAME SODALITY

The following address was delivered to the members of the Holy Name Sodality in St. Dominic's Church, San Francisco, 1911.

I

1. On account of misapprehension on the part of the people of the character, strength, and antiquity of the Holy Name Society, occasion is taken to lay before the members the objects of the Sodality.

2. It is laid down that every religious society has a two-fold object; the one, a general one which is the spiritual well-being of the members themselves; the other, a special one which is peculiar to each society. The general object is attained by a zealous use of the helps to sanctification offered the members in their respective societies.

3. The primary object of the Holy Name Sodality is declared, and its grandeur and excellence extolled. The wonders of the Name of Jesus.

II

1. The ultimate and adequate object of the Holy Name Sodality is the veneration of the sacred Person of Jesus Christ, whom the sacred name represents, and here again is shown how excellent is the Holy Name Sodality, and how comprehensive its aim.

2. The great revival of devotion to the sacred Person of Jesus Christ, symbolized among other ways

in the phenomenal extension of the Holy Name Sodality, seemingly designed by Providence to offset the blasphemies He daily suffers from heretics and unbelievers. The organization of the Christian forces, moreover, a preparation for conflict and persecution to come.

III

1. The veneration of Jesus Christ, the great object of the Sodality, to be attained by the members by their making Jesus Christ their chief study, and by practising the Christian virtues.

2. Appeal.

I

1. My first duty this evening is to felicitate you, my dear brothers of the Sodality of the Holy Name, on the numbers who have attended the triduum, on the numbers especially of young men whom I see before me, and all who have come here for the past evenings. It is a sign that the triduum has been a success, and that our efforts have been appreciated by you. And this gives me hope that this grand old Sodality which has weathered the storms of 500 years is destined, with the help of God, to work good in the future, as it has been doing since its establishment among you, now many years.

And it may be that the society which is springing up in many dioceses and the parishes here on the Pacific coast is destined to a great future, and may one day rival in numbers, and in organization, and in works of Catholic zeal, the great society in the

Eastern states, concerning whose works you have been told, and which numbers more than 1,000,000 members.

The present appears to me a fitting occasion, then, to lay before you the objects of the Sodality. And this I am the more inclined to do, because of the feeling I have that many join religious societies, and remain members of them for months and years, without having any clear notion of the end for which such societies are embodied.

As a consequence, they never labor zealously for, or even aspire towards the attainment of that end. Many, I fear, are of opinion that the sole purpose of a religious society is to induce a number of men or women to come once a week, or once a month, as the case may be, to the Church to hear a religious instruction, and to join in certain devotions, and in the chanting of hymns, and to receive the Sacraments on stated occasions; and that when they have complied with those conditions nothing more is expected of them. Now, this would be a very distorted notion of the scope and purpose of a religious society; and if this were all it were intended to achieve, it might as well almost never have been established.

2. Allow me then to tell you that every religious society has a two fold object in view; the one a general object, if I may so speak, which is common to all sodalities; the other, a special one which is peculiar to each sodality.

The general object of every sodality is the spiritual well-being of the members themselves; and

this object they attain to by a zealous use of the helps to piety offered them in their respective sodalities. These helps are the blessing and approval of the Church, and the conferring of its indulgences; the practice of special prayers sanctified by that Church; religious instruction; mutual edification and encouragement; above all, the frequent reception of the Sacraments and the daily practice of works of Christian piety inculcated on all the members.

These, dearly beloved, are the ordinary helps given to members of a religious society to attain their sanctification; and if they are assiduous in availing themselves of them they cannot fail to achieve that object.

On the contrary, if these helps are not made use of by members individually or collectively, the presence of their names on the roll book of the Sodality will be of little advantage to them. Nay, regular attendance even at the meetings will be of little use, if the other helps to sanctification be not employed. It will avail you little, I say, to attend regularly at the monthly meetings of this Sodality, if you do not receive the Sacraments regularly, and if you do not refrain from sinful works, and diligently apply yourselves to the practice of prayer and works of Christian piety.

I have said that besides the general object which is common to all religious societies, there is a special object which is peculiar to each; and of the special object of our Sodality I wish to say some words.

The special object of the Holy Name Sodality is,

in the first place, the veneration of the august name of Jesus. This, the history of its institution makes clear to us. For, we are told that at the general council of Lyons, celebrated 1274 A. D., and presided over by the reigning Pontiff, Gregory X, the fathers assembled with the view of checking the widespread profanation of the sacred Name, and the habit of blasphemy common among all classes, directed that the fathers of the Dominican Order, then one of the most influential bodies in the Church, preach against and put down the horrid custom. This led later on, and notably on the occasion of the great plague which raged in Lisbon, A. D. 1432, to the institution of a society which should have for its object the veneration of the Sacred Name of Jesus. This society in due time instituted and solemnly approved by the Church and enriched with copious indulgences, became for long coterminous in its influence with the Dominican Order itself, whose apostolic activities extended to every region of the known world; and it continues its sanctifying work in the Church down to the present day.

3. How grand, how excellent is the object of the society, needs no eloquent words to describe. For if, as is true, a society, be it religious, or social or political, derives its chief dignity from the object it had in view; how grand, how honorable the Sodality which has for its object the veneration of the sacred Name of Jesus? Suffice it to say that no grander can be imagined, and that the veneration of the Sacred Name is the holiest employment a creature can

be engaged in; since it is the veneration of the Name proper to the Son of God as Saviour of the world.

When the angel of the Lord appeared to St. Joseph he said to him: "Fear not, Joseph, son of David, to take unto thee Mary thy wife. For that which is conceived in her is of the Holy Ghost. She shall bring forth a Son; and thou shalt call His name, Jesus. For He shall save His people from their sins."

The Name of Jesus is then the most venerable ever pronounced by creature; and it brings to our mind all the Saviour did for us, and the purpose of the Incarnation and the Passion. What was that purpose? Why did the Son of God come down from heaven and become Man? "It was to save us," says the Nicene Creed. Why did He who, having the nature and form of God, and "who did not," as St. Paul says, "think it a usurpation to make Himself equal to God;" why did He annihilate Himself even so far as to take the nature and form of a servant? It was to save us. Why did He "humble Himself, rendering Himself obedient to death, even to the death of the cross?" It was to save us. It was to form us by His example that He lived. It was to instruct us that He spoke. It was to sanctify us that He suffered. It was to redeem us that He died. And it was to crown His humiliations and His sufferings, says St. Paul, that God the Father "has given Him a Name that is above every name, that at the Name of Jesus every knee should bow of those that are in heaven, on earth, and in hell, and that

every tongue should confess that Jesus Christ is in the glory of God the Father."

Name of Jesus, I repeat, which brings to our mind all the benefits of the Redemption! "Name," to use the words of the Psalmist, "the most admirable on the whole earth!" Divine Name, which "no man can pronounce with becoming reverence except by the special assistance of the Holy Ghost!" Name of power, which is made terrible to the devils, and by the strength of which have been worked the most astounding miracles! Salutary Name, in virtue of which we receive the graces of the Sacraments! Efficacious Name, which gives us access to the Father in prayer. "Name," says St. Peter, "than which there is none under heaven given to men by which they may be saved!" Name, infinitely glorious for Jesus Christ, infinitely consoling to Christians! Name which made the saints find joy even in tribulations, and glory in reproaches! Name, sweeter than the most exquisite perfume! Name, which alone is our hope and our joy; or, as it is so beautifully expressed in the hymn of St. Bernard, so often sung in our Churches:

"Jesus, thy Name inspires my mind
With springs of life and light;
More than I ask in Thee I find,
And languish with delight.

No sound, no harmony so gay
Can art of music frame;
No thoughts can reach; no words can say,
The sweets of Thy best Name."

But if the primary object of the Sodality is the veneration of the Sacred Name, its ultimate and adequate object is the veneration of the Sacred Person of Jesus Christ which this Sacred Name represents.

This is seen as well in the circumstances which led to the promulgation of the devotion, as in those which gave occasion to the institution of the society; and here again we are shown how excellent is the society, and how comprehensive in its aims. How comprehensive is the scope of this devotion which has for its object the worship of the Sacred Person of Jesus Christ? Let us say, in a word, that there is nothing more comprehensive in religion itself. It takes in the entire worship of Jesus Christ, God and man; and as the worship of Jesus Christ is the soul of religion and the essence of Christianity; the devotion embodied in the Sodality of which you have the honor of being members, embraces the entire Christianity.

2. And here I want to bring home to you this important fact, that it is not without its providential significance that the wondrous revival of devotion to the sacred Person of Jesus Christ which we have witnessed in our days, and especially in our country, is taking place. It seems to be designed by God as a movement of reparation to our Lord for the daily blasphemies to which He is subjected. For, outside the Catholic Church, as you are aware, in our country, and in every country where Protestantism has got a hold, the Divinity of the sacred Person of Jesus Christ is questioned, nay, openly and daringly

denied, by men who still call themselves Christians. To make reparation for those blasphemies God has willed that this great society should spread and flourish.

As a result we see those wondrous rallies of the members of the Holy Name Sodality where thousands and tens of thousands of earnest and pious men, the cream of Christian manhood, go in procession with lights and banners, and every religious accompaniment, to proclaim their allegiance to and their veneration for Jesus Christ, the Son of God and the center of Christian faith and worship.

Another remark I have to make, and I shall be brief, and it is, that this wondrous organization of the Christian forces seems to be as a providential preparation for conflict and persecution to come. He who is a keen observer of the times cannot but see that outside the Catholic Church there is a sharpening of swords and a preparation for conflict. It may be, and is, that the great Captain Himself is organizing the Christian forces to meet the trial; and therefore, He Himself has lifted the banner under which are to march the Christian hosts to victory, and empire for the King of Glory.

III

1. But how are you to attain this object? I answer, by making Jesus Christ the study of your lives, and by practising the virtues of which He has left us the example. When the Saviour said to His disciples after the Last Supper: "I have given you an example that as I have done you also should do,"

He did not mean merely that they should imitate Him in His sublime act of humility by washing one another's feet. His will was rather that they should make the virtues that He taught them the practice of their lives.

So also I say that those who would compass in themselves the objects proposed to them in this Sodality should make Jesus Christ and Him crucified their daily study, and should set themselves earnestly to copy His virtues. They should study to be chaste as He was chaste; to be "meek and humble of heart;" to practise charity towards one another; to be pious, temperate, forgiving, patient, generous, obedient; and in general, to set an example to all men in the practice of the Christian virtues.

2. Brethren of the Sodality of the Sacred Name of Jesus, see what you are called on to perform by the fact of your giving your names to this society. You are called on to make a practice of the Christian virtues such as they are exemplified in the life and Passion of Jesus Christ. You are called on to exemplify in your lives in the face of a wicked world the virtues of a practical Christianity.

Today, and in our own country, as five hundred years ago in the old world when this Sodality was formed, Jesus Christ has His enemies, and they are a wicked society banded together by the devil to destroy morality among men, and to contradict the doctrines He taught us. Today, as five hundred years ago, the Sacred Name of Jesus is profaned by bad Catholics, who not only introduce this most venerable of all Names in blasphemous oaths and

curses, but bring discredit on the religion of Christ by the scandal of their lives. Today, as five hundred years ago, the sacred Person of Jesus Christ is outraged by blatant irreligion which is only too often flaunted in social centres, in political assemblies, and in economic platforms: the virtues that He left us the example of are despised, and the examples of Christian integrity are becoming rare among men. Today, in the world, Christian morality is no longer recognized for what it is. Its most holy practices are flouted. The laws themselves of this nominally Christian country are in many respects paganized. The teaching of religion is banned from your schools.

It will be your privilege and your duty to uphold the sacred name of religion among your fellow men. It will be yours to have a special veneration for the sacred Name and Person of Jesus Christ, who is the end of the law, the soul of religion, the centre of Christianity. It will be yours, to strive that the laws of Christian morality be upheld. It will be yours, I say, to edify the world by giving it the example of a body of practical Catholics living in the world, yet not of the world; holding up to it the spectacle of men who, whilst they fulfil their civil and social duties; whilst they exercise the functions of good citizens, will in their private lives and in their public conduct, reflect honor on the Christian name, and be the glory of the Church; who, whilst they live in the world, will show that their hearts are in heaven.

Eight hundred years ago the world stood astonished at the spectacle of the nations of Christendom

banding themselves together as one man, and precipitating themselves with the force of an earthquake shock upon the lands of the infidels who dared to offer insult to the Holy Sepulchre at Jerusalem. Today, not the Lord's Sepulchre, but the Lord Jesus Himself and His holy laws are trampled under foot by Christians themselves; and those who should be the devoted followers of Christ fold their arms and look on.

Yours, then, members of the Sodality of the Sacred Name, the more glorious cause than that which roused Christendom against the Saracens. Yours, to uphold on every occasion and on every field the glorious cause of Jesus Christ, and the triumph of His Sacred Name.

Soldiers of Christ; standard bearers of the Cross; upholders of the honor due to the Sacred Name, be true to this glorious cause! And though your numbers be comparatively few; still can you achieve great things with the help of the omnipotent God. For, "if the Lord be with us, who is against us?" "He who trusteth in the Lord is as Mount Sion; he shall never be moved." And though your success may not be apparent to all the world, and though you may have to labor here in the obscurity of faith and hope; yet, a day shall come when your expectation shall not be delayed, and you shall receive a crown of justice from the Eternal King, and you shall be awarded a name of dignity and honor amid the choirs of the Church Triumphant.

CLOSE OF A MISSION

"Beware of false prophets who come to you in the clothing on sheep, but inwardly they are ravening wolves. By their fruits you shall know them."—Matt. VII, 15-22.

I

1. The grace of a mission is eulogized as one of the most precious that a loving and provident God bestows on a community or parish. It is a grace that when well corresponded with leaves a lasting impression on the whole people.

2. The high ideals of sanctity to which Christians ought to aspire. Present dispositions of soul are not to be relied on; for, false prophets will arise to tempt us. What those false prophets are.

We are, in the words of God, to beware of them. They are known by their fruits.

3. The terrible evil of relapse into sin, whether we look on it as an injury to God, or as a misfortune to the sinner himself, is commented on.

II

1. Three helps to the avoidance of sin, and to the attainment of sanctity, are recommended. The avoidance of the occasion of sins is the first help. This is insisted on.

2. The practice of prayer, the second help. This is taught us by our Lord and the writers of the New Testament. David's holy example, and the beati-

tudes he promises in the first psalm to those who give themselves up to its holy exercise.

3. The last help, the reception of the Sacraments of penance and the Holy Eucharist. The magnificent promises made by our Lord to those who receive the Holy Eucharist, and who receive it frequently.

What is understood by popes and theologians as frequent Communion. Appeal.

I

1. We have now come to the close of our mission, and I feel sure that the sentiment that is predominant in your hearts this evening is one of thankfulness to Almighty God for the many graces He has bestowed on us during the past fifteen days. Yes, let us confess it in the fullness of our hearts, the grace of a mission is one of the most precious that a loving and provident God bestows on a community or parish. It is a grace that, when well corresponded with, produces abundant fruit in souls, and leaves a lasting impression, not only on individuals, but even on whole peoples.

And I must confess that it was a source of great consolation to us (and I think I can say the same for your respected parochial priests) to witness the earnestness and devotion with which you responded to the call of God.

And I cannot refrain from testifying to the splendid zeal you manifested in coming, many of you from long distances, morning and evening to the sermons, and to the edifying patience with which you waited often for hours for confession.

And does it not seem from the numbers in which you assemble here this evening, and from the earnest and reverent manner in which you join in the devotions, that God has blessed our work, and that the mission has already begun to produce its fruit in your souls?

But let us not deceive ourselves, dear brethren, the good work that we have taken on hands does not end here. We have indeed for the present triumphed. We have, I trust, cleared the devil with his works and pomps from every corner of the parish. But this is not all that we proposed to ourselves to effect, nor that God intends as the fruit of our labors.

It would be little for us, Christians, children of the Sacred Heart; it would be little for us, I say, to have for a while purified ourselves from sin, if afterwards we should unhappily relapse into it. Nay, it would be little, I venture to say, to remain free from mortal sin during the remainder of our lives, if this were all we were to accomplish.

Far nobler, far holier than this should be the aspiration of a Christian, whose whole aim during life should be towards the attainment of high sanctity. For, was it not of us that St. Peter spoke when he said: "You are a chosen generation, a holy people, a priestly nation"? Was it not of us that St. Paul spoke when he said to the Christians of his day, that by their vocation to the Christian religion they were "called to be saints"? And what does the name we bear designate, if not that we should be a saintly people? For does not the name, Christian, signify

a follower of Christ? And how can we be followers of Christ except by the cultivation of His virtues? Was it not for this end, and for this end alone, that our Blessed Lord founded His Church, that it might be a seminary of saints who by their virtues might be made worthy to people heaven hereafter?

It was to give us facilities to attain this sanctity that He chose us from out the millions of men and women who people the vast regions of the earth, and called us to the Christian religion. It was in furtherance of this end that He favored us with so many graces during our whole life. It was for this end that He instituted the Sacraments; that He conferred on us the privilege of prayer; that He enrolled us in the holy society of which He Himself is the Head. It was, finally, for this end that His sweet providence ordained that this mission should, in the ordinary course of events, take place among you.

Away, then, with that mischievous prejudice that would have you believe that sanctity belongs to those alone who are called to the priesthood and the cloister; such a thought could come only from the father of lies, who would always keep your souls occupied with worldly cares and aspirations.

Away with that falsehood that would make believe that you fulfill your duties as Christians by merely going to the Sacraments now and again to rid yourselves of the intolerable burden of your mortal sins! Such a life would be merely a travesty of the one a Christian ought to lead; and the man or woman who would lead it would be but a monster in the

moral order, and worthy only of reprobation by Almighty God.

Away with all that would lead you to believe that you are in the way of salvation, unless you aspire to become saints! For, I say to you again, that being Christians, you should be little Christs in your own way by the copying of His virtues; and unless you aspire to be like Christ here, you shall scarcely reign with Him hereafter. This object you must keep before you at all times; and it was to renew formally this resolution and to direct your wills to the attainment of this end that this mission was procured for you by your worthy pastor.

2. If indeed I were to judge by your present disposition, by your earnest determination this evening to press forward to the attainment of this end, I would assure myself of the sanctification of each one of you. For I know that the wish that is predominant in your hearts this evening, is to serve God faithfully hereafter, and thus to put your souls beyond the danger of the loss of your eternal end.

But, dearly beloved, we are not to rely implicitly on our present dispositions. The future will come, and with it a relaxation of your present enthusiasm. The clear remembrance of the eternal truths which we have been contemplating during the past fortnight will by degrees fade from your memories. By degrees, also, the remembrance of the lights and graces that accompanied our meditations will become obscured amidst worldly preoccupations, and the good resolutions that we formed; and the fear for what may follow is the thing that tempers my

present joy, and brings into my soul a tinge of sadness.

For, then will be the time that false prophets will arise among you to deceive you. These false prophets are the temptations of the devil, the scandals of the world, and your own wicked passions.

These false prophets will come among you "in the garb of sheep," in their blandest and most seductive form. The evil one will try to instill into your minds the thought that, after all, there is no need of making so much fuss about gaining heaven; that perhaps you were deceived during the mission, and formed exaggerated notions about virtue; that living in the world you must be as everyone else about you; free in your ways; go into dangerous occasions; that even if you fall, you can as on former occasions, rise again; and that God's hand will not be shortened in your regard.

The world, that tempestuous sea of strife and scandal that surges round you, will try to engulf you in the flood of its bad example, and make you adopt its maxims, and allow yourself to drift along on the tide of its passions and prejudices.

And, last of all, your own passions and sensual appetites will act as false prophets in your regard. All these enemies of your salvation will in turn solicit you to sin.

What then, dearly beloved, are you to do that you may save yourselves from these enemies, and preserve intact the precious graces acquired during this mission?

Ah, "beware of them!" "They come to you in the

clothing of sheep," but interiorly they are "ravening wolves" whose only aim is to tear you in pieces. "By their fruits you shall know them." What happiness can they bring you? What happiness did the commission of sin heretofore bring you? On the contrary, did it not make your life a foretaste of hell by the remorse of conscience it occasioned you? No, it is impossible that "an evil tree could bring forth good fruit."

3. Beware then of them and strengthen yourselves against their solicitations by a diligent practice of virtue. And that you may arm yourselves the more against future falls, reflect on the evils of relapse. Now, when we come to examine those evils we find that they have regard both to God and to the sinner himself.

In the first place, I say that were you after this mission to relapse into the sins out of which you may have arisen in those days, you would be guilty of the grossest injury to the Almighty. And, in truth, what greater injury could you inflict on the Almighty than that, after He had with a goodness and charity which could belong only to the Supreme Being mercifully pardoned you, you should again abandon Him for some sensual gratification, and trample under foot His benefits?

4. But how terrible are the effects a relapse would bring upon yourselves? It would, in the first place, despoil you of all the spiritual goods acquired by you during your past life, and especially during this mission.

Consider, dearly beloved, all your efforts for the

attainment and preservation of virtue during your past life, all that your conversion cost you. How many prayers and tears? How much did it not cost you to make a good confession?—the rigorous examination of conscience; the humiliating acknowledgment of your sins; the violence you did to yourselves in breaking the chains of your bad habits. Well, all that would be labor lost were you to fall again into sin. Yes, were you to pass fifty years in the practice of a most austere life; were you to equal a St. Paul or a St. Anthony in merit, and after that had you the misfortune to fall into a single mortal sin, all your past good works would be rendered useless; all would be as if they had never been.

But what is even more terrible is the extreme difficulty of rising out of the state to which relapse reduces the sinner. This difficulty is in some sense insurmountable; for relapse dries up the very source of vitality in the soul and leaves it ever afterwards in a tottering state of virtue.

This is no theory of mine. It is the teaching of the fathers of the church, founded on the words of Scripture.

Pay attention to the words of St. Paul in his epistle to the Hebrews; for they are certainly very terrible. "It is impossible," says the great apostle; "it is impossible that those who have been enlightened by the light of grace, who have become the temples of the Holy Ghost, who have tasted the gift of God;" that is to say, who have shared in the banquet of the Body and the Blood of Christ in the Eucharist; "and who have afterwards miserably

fallen into sin, that they should return from this state by sincere penance." I know, dearly beloved, that this impossibility is not absolute. But it is certain that the difficulty is very great and almost insurmountable.

The prophet Jeremias explains the reason of this difficulty when he says that a relapse is "a very grievous wound, an incurable fracture." Yes, for just as in the physical order an ulcerating wound, a relapse into a grievous illness, a fracture repeated many times in the same member, is cured only with difficulty, and scarcely ever satisfactorily; so also, the ulcerating conscience of the relapsing sinner is scarcely ever restored to complete soundness. On the contrary, he becomes more blinded and hardened day by day, till at last he falls into the state of final impenitence.

You see then that the evil of relapse has something deadly in it which is different from the mere guilt of sin; and that the crime of drunkenness, or impurity, or any other to which you would give yourself up again after this mission, would have an immensely aggravated malignity as regards its effects both towards Almighty God and towards yourself; and this malignity may induce God to abandon you in your sin and give you over to reprobation.

II

1. What then, you may ask, are you to do? and what preservatives are you to employ against future relapse so much to be feared and hated; and what means are you to adopt that you may carry out the

intentions of Christ in your regard, and become the saint that it was His intention to make you in calling you to the Christian religion?

Well, brethren, there are three preservatives that I wish to recommend to you, three means for your future preservation and progress in the way of virtue. And if you carefully employ them, they will infallibly produce the result you desire, and will not only save you from relapse, but will moreover make you advance in holiness and merit before God.

The first of these means is to abstain from the occasions of sin; that is to say, those persons and places and employments and amusements that you know would be dangerous to your virtue.

Brethren, we are very weak and fragile creatures. The least scandal has its bad effect upon us; fans our passions, brings back the remembrance of things perhaps long forgotten and buried in the past.

And if we are so weak, so fragile, we must have regard for our weakness, and must not be measuring it with the strength of temptation. For if we do, the devil will not fail to introduce himself on the side of our adversary, and bring us into sin. People of delicate constitutions ordinarily try to avoid risks of contracting dangerous illnesses. They shun cold draughts, and damp clothes, and great fatigues, and late hours, and whatever may endanger a return of their besetting malady. And how is it that we see the weakest and most fragile in virtue are the ones that with the greatest recklessness rush into the midst of dangerous occasions, with almost certain danger of falling?

Brethren, each one of you can know if you but look into your heart tonight, where your weakness lies; and you can judge also where the occasion is that would bring about your fall.

That occasion may be for one the saloon. It may be for another a dangerous companion, one who is addicted to speak on forbidden subjects. It may be a person of a different sex whose company you frequented in the past. It may be an amusement, an employment, or something else that yourself only can know.

Dear brother, dear sister, that occasion, cost what it may, you must no longer frequent; and this resolution you must make before you leave the Church this evening. If that occasion were as dear to you as your very life, remove yourself from it you must, else your fall is as assured as if it had already taken place. Our blessed Lord was a good director of souls, and He knew right well the remedy to prescribe for the weak. And what was that remedy? "If thy right eye scandalize thee;" in the occasion were as dear to thee as thy right eye; "pluck it out, and cast it from thee; for it is better for thee to enter heaven with one eye than to enter hell with two."

You must remove yourself from the occasion, and this is the strong resolution you are to form this evening; else you are lost as surely as if you had already fallen. "He that loveth the danger shall perish in it," says Scripture; and if you boldly frequent the occasion of sin you shall surely fall.

And on this point I would remind you of a thing

that perhaps you did not before attend to: and it is, that to frequent the occasion of sin, and thereby to endanger its commission, is in itself a violation of God's law, and therefore, itself a sin. For, you must remember that the moral law forbids us not only to violate that law, but even to endanger its violation; and this you do by going unnecessarily into the occasion of sin. If then you go freely into an occasion of drunkenness, or impurity, or any other sin, where you foresee that you will be in evident danger of falling; know for certain that by doing so you are already guilty of sin against the virtue that you know will be endangered, and also of presumption in thrusting yourself into an occasion where without a special grace from God you can scarcely save yourself from falling.

2. The second preservative against relapse, and the second help to the practice of virtue, is frequent and earnest prayer.

We are all weak, indeed, as I have said, and the difficulties we have to meet with in the spiritual life are great and incessant. But God, who ordained us to attain sanctity, did not leave us without the most powerful means for overcoming these difficulties and advancing in virtue. And the most universal and efficacious of these means is the practice of prayer. Yes, let the world and hell together oppose us in our struggle for justice; we shall, if we are men and women of prayer, triumph over all, and gain our end without fear of failing. This is what St. James teaches us. "Is anyone," says he, "weak amongst you? Let him pray and strength shall be given him

from on high." This is what the Lord Himself teaches us many times in the Gospel; and though heaven and earth pass away, the word of the Lord shall be fulfilled. Hear then with gratitude these words full with the promise of eternal life: "All things whatsoever you ask the Father in My name, believe most certainly that you shall receive, and it shall so happen to you."

"All things whatsoever you ask." I know, dear brethren, that those words bear explanation when we speak of temporal favors. But in those things that concern eternal life, the acquiring of virtue, the overcoming temptation, the attaining sanctity; they bear no explanation. We have therefore our Lord's word for it that the treasures of grace are at our service, if only we ask for them by sincere and earnest prayer. And this assurance He confirms in another place with a most solemn oath: "Amen, amen, I say to you" (and those words mean according to our Lord's custom, "I swear to you on the word of God") "that whatsoever you shall ask the Father in My name, He will give it to you."

And surely if we had not our Lord's word at all for it, we should know that it is God's most earnest will that we grow in sanctity. When, therefore, we pray for grace to live well, we pray for that which is dearest to God's heart; and, therefore, He will not and cannot refuse us. "Pray then at all times, lifting up your hands to the Father of grace; for, such is the will of God, in Christ Jesus, to you all." "Pray, and strength shall be given you from on high." "Be faithful in prayer," morning, noontide,

evening. Be like the psalmist who speaks to the Lord and says: "It is my custom to present myself before You, O Lord, in the morning; my eyes have preceded the sun, that I might meditate upon Your word; I sought You from the day of day." And again: "Seven times a day I have spoken words of praise concerning you." "And at night I wash my bed with the tears of prayer and compunction of heart." Thus will you increase in grace and virtue, and it can be said of you in the words of the psalm: "Blessed is the man who meditates on the law of the Lord day and night; he shall be like the tree that is planted by the running streams, which brings forth its fruit in due season."

3. The third and last grand help that I recommend to you to enable you to persevere in grace and to grow in sanctity, is to receive the Sacraments of Penance and Communion regularly and devoutly.

How choice are the graces, dearly beloved, that our Blessed Lord has prepared for us in those great Sacraments? In the Sacrament of Penance, we are washed and made clean in the "Blood of the Lamb," and our poor wounded and bruised souls are healed and strengthened; and in the Blessed Eucharist the "Bread of life" is given us for the nourishment of our souls. "My Flesh is meat, indeed," says Christ, "and My Blood is drink, indeed. He that eateth My Flesh and drinketh My Blood shall live for ever, and I will raise him up on the last day." "Your fathers did eat manna," but the manna being a corruptible food, they died; but "he that shall eat worthily of this Bread which is My Flesh, shall not die the

death of the wicked, but shall possess life eternal." "Eat ye all of this," He continues, "for it is My Body, and do this for a commemoration of Me." Yes, do this frequently for a commemoration of Me. "If you wish to have life," the life of grace, "and to have it more abundantly," you must partake often of this banquet of the Lord. You must partake of it often; otherwise you shall starve and die.

The Holy Communion is the "Bread of life." Brethren, if you partook not of corporal food and drink; or, if you partook of them but seldom, you would starve and die. Is it any wonder, then, that we see so many souls fall into the spiritual death of mortal sin, seeing that they partake so seldom of this divine and life-giving food?

But how often, you will ask, are you to approach the Holy Sacrament? How often? Well, I will tell you. There is a rule in your society to say that you are to go to Confession and Communion at least once a month. Once a month at least; this rule should never be transgressed, and if you do not habitually keep up to it then, I say, you are unfit to belong to this holy fellowship, and your name should be struck off the roll book of its members.

But would I limit you to a monthly reception of the Sacrament? No, my brethren, far from it. On the contrary, I would exhort you all, young and old, to go once a fortnight, or even once a week, to the Sacraments. Yes, brethren, I would like to see all of you who have your sanctification at heart go several times a week, with the sanction of your ordinary confessor, to the Holy Table. For, this is the

practice of pious Christians all over the Church, and the most earnest desire of her pastors. This was the practice of, I will not say the saints, but of devout Christians in every age. Witness the reference to this practice among the early Christians in that most lovely period of the Church's history. They "broke the Bread of Life daily," says St. Luke, in the Acts of the Apostles—a practice which produced such beautiful fruits that, as the Evangelist continues, "they had but one heart and one soul in Christ." The promulgation of those important decrees of our late most holy father, Pope Pius X, calling upon all the faithful to receive Holy Communion frequently, even daily, is fresh in our memories; and he would have even our little children of seven and eight partake of the sacred Banquet daily also. And St. Liguori, the great doctor, whose opinions have such weight in the Church, exhorts all who have their sanctification well at heart to approach the Holy Table frequently. And what does the word frequently mean in the sense of the holy doctor? It means, not monthly, not fortnightly, not weekly Communion; but it means daily Communion, or Communion at least several times a week. And the same holy doctor would have all, young and old, go if possible once a week to Confession.

See then, dear brethren, what the frequenting of the Sacraments means. See the work that is before you. You are to aspire unceasingly to be saints. You are to guard diligently against relapse. And for the attainment of these ends you must adopt the three general means that I have indicated to you.

You are to avoid the occasions of sin; your life is to be one of constant and earnest prayer; you are to frequent the Sacraments regularly, if not frequently.

Let these be the resolutions you are to make tonight, and that you are to strengthen yourselves in during the coming days. And if you be faithful in the carrying out of these means, I, on the part of God, promise you great aids from heaven; a happy and a holy life here, and hereafter the possession of the great end we took a survey of in the beginning of our mission, the end that was laid out for you in the counsels of God, even the possession of God Himself for all eternity.

SERMON ON THE DEDICATION OF A CHURCH

(Preached on the occasion of the dedication of St. John's Church, Healdsburg, California, March 13, 1910.)

I

1. Among the joys that affect a faithful people perhaps there is none more spiritual, none more unselfish than that experienced when they see their parish church, the creation of their piety and generosity, thrown open for the solemn worship of God.

Such a joy is your today, dearly beloved, and I think I only interpret the feelings of the Right Rev. Bishop and the many priests and other guests who have come here to take part in the sacred ceremony of dedication, in congratulating you, Father, and you people of .. .. on the accomplishment

of this memorable event. For many months now you have been viewing these walls rise slowly under the builders' hands. You have watched with interest the insertion of these tracery windows. You saw the uplift of the graceful spire. And now when the last scantling of scaffolding is removed, you behold with admiration and pride your parish church stand forth a thing of beauty and credit to designer and builder alike, lending picturesqueness to a scene already lovely, where nature and art seem to combine to make your town a beauty spot, even in this lovely and favored land. Well then may you cry out in the words of the noble psalm of dedication: "This is a day which the Lord hath made; let us exult and rejoice in it."

And we also who have come here to take part in the proceedings of this festive occasion, share heartily in your joy. With you we rejoice because we see in the opening of this church an extension of the worship of God on earth. We rejoice because another altar is erected on which the Victim of Calvary will be daily imolated in acknowledgment of God's supreme excellence and sovereignty. We rejoice because a new tribune is set up amongst us where our Blessed Lord will repose, and where seated on the throne which His mercy has erected He will continue day after day to distribute His graces; where He will give light to those who are in darkness, comfort to those in sorrow, and where He will strengthen the weak who may be tottering in the ways of His commandments.

We rejoice, my dear brethren, because another

chair of truth is established in the midst of us, where the great teaching of the Gospel will be repeated, where the holy faith which saved the world, and without which no one can be saved, will be brought constantly to our remembrance, and where God's pure law which is a lamp to guide our footsteps here on earth will ever be inculcated, with its tremendous sanction of eternal punishment and of eternal reward.

We rejoice because a new tribunal of mercy is here erected, where the minister of God acting under the divine commission will receive the repentance of the sinner, wipe away the tears of the penitent, and say to him: "In the name of the living God, go in peace; your sins are forgiven you." We rejoice for all this, my brethren, when we see a new place of worship thus opened amongst us. And this joy is enhanced when the new church is opened among a young and vigorous community such as yours, and in a land where till recent times barbarism and infidelity reigned. And we see in it a fulfillment of the prophecy of Isaias concerning the triumph of the Church of God. "Enlarge the place of thy tent, and stretch out the coverings of thy tabernacles; spare not, lengthen thy cords, and strengthen thy stakes; for, thou shalt pass on to the right hand and the left. For He that made thee shall rule over thee; the Lord of hosts is His name." And seeing it we feel ourselves witness and partake in its fulfillment; we feel ourselves the "domestics of God, built," as St. Paul says, "on the foundation of the apostles and

martyrs, Jesus Christ Himself being the great corner stone."

2. And what is this church not destined to be for you, my dear people, in whose midst it has been raised? What a part will it not play, not merely in the religious, but even in the domestic life of your town and countryside? With you whose faith is so vivid and practical the church and the home are co-ordinate terms, and are linked by indissoluble ties. At all the great turning points of your lives you will come here to have them sweetened and sanctified. Hither the new-born babe, helpless itself, will be borne by its kindred to receive the waters of baptism at the beginning of its life: and hither, at its close, shall his lifeless body, helpless again, be borne by his kindred that he may rest awhile and receive the blessings of the church before they lay him in his grave.

Between these two extremes of human experience, what a host of others no less striking present themselves to our speculation today? We see the little children led hither by their priests, and prattle their innocent prayers to Him who loves them so—prayers that have more to do with our lives than is dreamed of in our philosophy. Hither on some later day shall the youth of the country come, on the threshold of life's battle to receive from the consecrated hand of the shepherd of their souls the strengthening unction that is to stay them up in the heat and burden of the day.

And here shall the youth and the maiden dutifully desirous of God's blessing on their wedded life be

bound at the altar by the indissoluble bond of Christian marriage, and will they consecrate their happiness and their new-made home.

There will be those whose hearts will not let them forget to come here when life goes well with them, and thank the good Master from whom they have received it all. But there will be others—alas, a much larger number, whom suffering, and failure, and grief, will drive hither to seek for solace at the feet of the "Man of Sorrows." How many stricken souls in the dark days that are to be, will pour out the sad tale of their distress before this altar, if happily they may find some comfort there for their broken happiness, their broken homes, their broken hearts. Here at least shall one great source of sorrow—the only one, did we but know it—be utterly removed. The misery summed up in the one word, sin, shall here utterly disappear, and in the shadow of that secluded spot where Christ's mercy seat is set up, how many a wounded and world-weary soul shall find rest and peace?

But far above all in our forecast must ever stand that for which this church was primarily raised—the great sacrificial act, the Mass, the center of Catholic worship—the heart from which our religious system draws its life. How many generations of unborn men and women shall gather to take part in the great rite here beneath this roof, and to how many a toiler by flood and field shall the daily message be rung out telling that Christ comes once again, and calls His friends around Him: "Come to Me all you that labor and are heavily burdened,

and I will refresh you"—here with the Bread that is the pledge of eternal life. And when death is coming on, and you may no longer climb the hill to Me, I will go down from this house you have given Me, even to yours, to bless and strengthen you for the dark passage of death, and brighten it with the promise of seeing Me in the better land where mourning and grief shall be no more.

Thoughts like these will rise today to the mind of the reflecting Christian and make the celebration a day of moving memories and genuine emotion.

II

1. But we must remember, dearly beloved, that our concern with the good work that is enacted here today does not end in moving forecast, or admiring sympathy.

There are lessons to be learned from the sacred ceremony at which we have assisted, which are solidly practical, and conduce to our spiritual welfare. There are merits too to be reaped from it which would be fruitful in grace here and in corresponding reward hereafter. Let me direct your attention to one point, and it is that if you endeavor to understand as far as may be the place a Catholic Church holds in the economy of God's providence, its dignity, its sanctity, the leading place it holds in the sanctification of men, the reverence it merits and the immortal hopes it inspires, you will come to appreciate the importance of the duty imposed on you, dear brethren, of seeing that it be provided with everything that its dignity and sanctity require.

There are, to be sure, many claims that a Catholic Church has upon our reverence, shall I say, upon our generosity; but there is one which is predominant and supreme and this only will I put before you today. And I will do so to impress on you the importance of bringing to completion what you have so nobly begun. This claim rests on the fact that it is the house of God.

When Solomon built the temple of Jerusalem, God appeared to him and said: "I have sanctified this place to place My Name there forever, and My eyes and My heart shall be here always." Now the very words in which this claim of God are put forward open up before us a train of thought in which the mind itself becomes bewildered. Such thoughts floated in the mind of Solomon at the dedication of the temple, drawing from him an expression of awe and wonder. "Is it then to be," he said, "that God should indeed dwell upon earth?" "If the heaven of heavens cannot contain Him, how much less the house that I have built?" Yes, we cannot fathom the depths of this mystery which overwhelmed even the great mind of Solomon enriched as it was by all his treasures of infused wisdom.

But still we can clearly trace even on its very surface a strong proof of God's love and mercy to us. He stood in no need of our weak efforts to promote the honor of His Name, or to proclaim His glory. He had raised in this vast universe a temple comparable to which the grandest works the mind of man had ever conceived or the hand of man executed, dwindle into insignificance. Worlds innum-

bered had sprung into being at His word. A mere touch of His Divine finger had clothed them with inexpressable beauty. His providence had ranged them in the most perfect order, and taught them to move in the most beautiful harmony. Throughout the vast extent which they occupy His Divine majesty was ever present, governing, directing every one of them as the special object of His care, from the very atom of matter, to those vast spheres which career through space; from the finest organism in which science could detect life, to the highest intellect in the angelic choirs. Still in merciful consideration for our weakness and our wants He has deigned to select dwelling places among men where they would be brought into more intimate communion with Him, and impressed with a more real sense of His Divine presence.

Surely then it was their duty to make those temples which He had selected worthy of His presence, and of His majesty, and of the divine operations which He accomplishes within them. Now He seems Himself to have implanted a deep conviction of this duty in men's hearts even at their very creation. We see it in the ceremony surrounding the simple sacrifices of the law of nature. We see it in the elaborate ceremonies of the Hebrew people, called to mind in the highest expression, at least under the old law, in the gorgeous temple to the raising of which Solomon devoted all the resources of his wonderful wisdom, and untold wealth, and boundless influence—that temple which had become to all ages the symbol

of what is most grand, most magnificent and beautiful in the builder's art.

2. This love for God's house has ever been a characteristic of the saints, and hence they spared nothing within their power to add to their grandeur and magnificence. Hence, the many examples of their zeal in those gorgeous cathedrals and churches come down to us from the ages of the faith, the grandeur of which in conception and execution scarcely anything in modern times can rival. David the King, "the man after God's own heart," opens his mind to us on this point in the psalm where he says: "I have loved the beauty of Thy house, O Lord, and the place where Thy glory dwelleth." Nay, of Jesus Christ Himself, the Man-God, it is said that "the zeal for His Father's house had eaten Him up;" and, hence, we see Him in His anger scourge the profaners of the temple, crying out: "My Father's house is a house of prayer, but you have made it a den of thieves."

And God Himself has set us the pattern of what our churches should be, in the beautiful vision, vouchsafed to St. John, where he says: "And I, John, saw the holy city, the new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband; and I heard a great voice from the throne, saying: 'Behold the tabernacle of God with men, and He will dwell with them, and they shall be His people, and God Himself with them shall be their God.'"

LAUS DEO SEMPER.

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SKELLY, A.M.

AUTHOR

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